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*Contributions to Persian Lexicography.*—By H. BLOCHMANN, Esq. M. A.,  
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One of the greatest lexicographical undertakings which so eminently distinguish our present time, is Lane's Arabic Dictionary. The Arabic student who hitherto had at nearly every step to supply or correct his meagre vocabularies, finds in it all he can desire. The learned natives of India who had looked upon Fírúzábádí as insurpassable, are astonished to hear of a *Madd i Qámús*. England may indeed be proud of a work which marks an epoch in the history of Arabic learning in Europe.

We trust that the standard which Lane's Dictionary has created, will soon be followed by a compiler of a Persian Dictionary. There exists no reliable Persian Dictionary. Nothing worth the name has been done for Persian lexicography since the days of Castelli and Meninski. This is a matter of surprise, as there are most excellent sources from which a good Persian dictionary could be compiled. The deficiency of all existing dictionaries lies in this, that the compilers, one and all, have used secondary or tertiary sources, instead of having recourse, as Lane did, to original and carefully selected native works.

The sources for compiling a reliable Persian dictionary are the lexicographical works written by *Indians*. In India, as in Túrán,

Persian has been a subject of study and the medium of education. The value of the Indian dictionaries is fully acknowledged by the Persians themselves. Surúrî's *Majma'ulfurs* is indeed the only dictionary written by a Persian, which a compiler will have to consult; and even this book is *half* Indian. The number of Iránî lexicographers is small. The better dictionaries written before A. D. 1400 are mostly of Túránian origin. The very first Persian dictionary was written at Soghd. With 1400 the period of the Indian dictionaries commences. Each is an improvement upon the preceding; in each we find the number of words and quotations steadily increasing, till we see them culminating in the *Farhang i Jahángirí*, which brought the old Túránî and Iránî dictionaries into oblivion. The practical *vocabulary*, entitled *Burhán i Qátî'*, which has been acknowledged to be the

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closes the first period, the *period of gathering*, A. D. 1400 to 1652.

With *Rashídî* commences the second epoch of the Indian dictionaries, the *period of criticism*. The two dictionaries of this period, though not yet used by European compilers, must be the basis of a critical dictionary of the Persian language. *Rashídî's Farhang*—let compilers like obedient muríds follow this murshid!—is a critical work on all Indian dictionaries up to the *Farhang i Jahángirí*, whilst the *Siráj ullughát* by Khán Arzú is the indispensable *Vade Mecum* for those who use the *Burhán*. The *Siráj* is at the same time the last dictionary of note for the classical Persian. Towards the end of the past century at last, when sufficient time had elapsed since the death of Kalím, the last poet of the silver age of Persian literature, there appeared the *Muḡtalahát ushshu'ará* and the stupendous *Bahár i 'Ajám*, two works written by Hindoos on the *Isti'mál i Mutaakhhharín* or usage of the writers after Jámí, the last, though not the least, of the classics. The dictionaries of the present age, with the exception of the *Ghiás ullughát*, deserve no notice. The *Shamsullughát* compiled under the direction of a gentleman whose family is known in Calcutta for their liberality, and the *Haft Qulzum* of Lucknow are too full of typographical errors, to render their use desirable.

We may notice that nearly every province of India can point to a lexicographer. Bengal is represented by the quaint *Farhang i Ibráhímí*; *Bahár* by the *Kashf*; the *Dekkhan* by the *Burhán*; the

North-West by the *Adát*, “*primum in Indis*,” the *Muayyid* and the *Siráj*; Sirhind by the *Madár*; the *Punjáb* by the *Farhang i Jahángírí* and the *Muḥṭalahát ushshu’ará*; *Sind* by *Rashídí*. Again, four dictionaries are dedicated to princes, and one bears Akbar’s stamp.

When we compare the lexicography of the Arabs with that of the Persians, we find some remarkable differences. The Arabs have left us not only more, but they have also shewn a greater interest than the Persians for their ancient literature. Their dictionaries delight in quotations from the ancients. Persian dictionaries on the other hand abound in ancient words, for which there are no proofs, and for which it is now-a-days impossible to find proofs. This absence of proofs has caused varieties of spellings and meanings which are most perplexing. Many words are hopelessly doubtful. To distinguish such words in some way or other, is the first duty of a future compiler.

Another difference is this that in Persian dictionaries the language of the prose is not represented. All quotations are verses. Constructions of verbs with different prepositions are rarely, if ever, to be met with; phrases are never entered, unless they be poetical metaphors. Native lexicographers having thus neglected the Persian prose, modern compilers have still a field left for independent research.

## II.

The sources which are absolutely required for the compilation of a *reliable* dictionary of the Persian language, are the following ten—

- |         |                  |   |
|---------|------------------|---|
| 1. Ad.  | آداة الفضا       | written A. D. 1419.                                     |
| 2. Sh.  | شرفنامه          | written <i>after</i> A. D. 1428 and <i>before</i> 1445. |
| 3. Mu.  | موید الفضا       | written A. D. 1519.                                     |
| 4. Ma.  | مدار الافاضل     | written A. D. 1593.                                     |
| 5. FJ.  | فرهنگ جهانگیری   | written A. D. 1608.                                     |
| 6. Sur. | مجمع الفرس سروری | second edition, written A. D. 1629.                     |
| 7. R.   | فرهنگ رشیدی      | written A. D. 1653.                                     |
| 8. Sir. | سراج اللغات      | written A. D. 1735.                                     |
| 9. Bh.  | بهار عجم         | written between A. D. 1739 & 1768.                      |
| 10. Gh. | غیاث اللغات      | written A. D. 1826.                                     |

I subjoin here a list of abbreviations referring to other lexicographical works, &c., mentioned below.

B.	برهان قاطع,	written A. D. 1652.
F.	فرهنگ شعوری,	written A. D. 1742.
SHL.	شمس اللغات,	printed A. D. 1806.
HK.	هفت قلزم,	printed A. D. 1822.

V. Vullers' Lexicon Persico-Latinum, Bonn 1855.

A.A. اکبرى، by the author in the Bibliotheca Indica.

The Burhán ought not to be used by future compilers except as a guide for the arrangement of the words.

The sources used by the authors of the ten works which I consider absolutely necessary for the compilation of a reliable dictionary of the Persian language, are mostly forgotten. Many of them perhaps no longer exist; others are only to be found in the libraries of Europe. The abbreviations in the following alphabetical list of the sources of the ten shew by whom they were used.

1. فرهنگ ابوالحفص سعدي, FJ., Sur.
2. فرهنگ ابوالمنصور على بن احمد  
بن منصور الاسدي الطوسي, Ad., FJ., Sur.
3. فرهنگ ابراهيمي, FJ. This appears to be another dictionary than No. 28.
4. فرهنگ آداة الفضلا, Sh., Mu., Ma., FJ., Sur. Vide below,
5. فرهنگ استاد عبد الله نيشاپوري, FJ.
6. فرهنگ اسکندري, FJ. Vide 10.
7. فرهنگ برهان قاطع, Sir., Bh., Gh.
8. فرهنگ بهار عجم, Gh. Vide below.
9. فرهنگ تحفة الاحباب تصنيف  
حافظ اوبهي, FJ., Sur.
10. فرهنگ تحفة السعادة تاليف مولانا  
محمد بن شيخ ضياء الدين محمد, Sur., and Ma. who mentions it as از کتب متأخرين. The Ma. calls it تحفة السعادة سکندري; hence it may be the same as No. 6.
11. فرهنگ جامع لغات منظوم نيازی حجازي, FJ., Sur. who found in some MSS. حجازي instead of بخاري.
12. فرهنگ جهانگيري, Sur., R., B., Sir., Gh. Vide below.
13. چراغ هدايت, Gh. Vide below.

14. فرهنگ حسینی وفائی, FJ., Sur.  
 15. فرهنگ حکیم قطران, FJ.  
 16. فرهنگ حسینی, FJ.  
 17. فرهنگ دستور الافضل, Ad., Mu., FJ.  
 18. فرهنگ دستور الفضل, FJ.  
 19. فرهنگ رساله النصیر, Ad., FJ.  
 20. فرهنگ رشیدی, Sir., Bh., Gh. Vide below.  
 21. فرهنگ زفانگویا جهان پویا المشهور  
 , بهفت بخشی تصنیف بدرالدین, Sh., Mu., Ma. who mentions it as از کذب متقدمین, FJ., Sur. My MSS. of the Ma. have المشهور بی پنج بخشی R.  
 22. فرهنگ سامانی, R.  
 23. سراج اللغات, Gh. Vide below.  
 24. فرهنگ سرمه سلیمانی, B., Gh.  
 25. فرهنگ سعیدی بن نصیر بن طاهر بن تمیم  
 الغزنوی که بنام خواجه نظام الملک نوشته  
 و آن یک هزار و دو بیست و پنج لغت است  
 , و مسمی بسخن نامه نظامی, FJ.  
 26. کتاب شامل اللغات تالیف قراحصاری  
 , که معانی لغات را بترکی نوشته, Sur.  
 27. شرح سامی فی الاسامی المیدانی, Sur.  
 28. فرهنگ شرفنامه احمد منیری تالیف  
 , و ابراهیم قوام فاروقی, Mu., Ma., FJ., Sur. Vide below.  
 29. فرهنگ شیخ زاده عاشق, FJ.  
 30. فرهنگ شیخ عبد الرحیم بهاری, FJ. This is the Kashf-  
 allughát; vide below.  
 31. فرهنگ شیخ محمد بهاری, FJ.  
 32. صحاح الادویه تصنیف حسین الانصاری, B.  
 33. فرهنگ ضمیر, FJ.  
 34. فرهنگ عاصمی, FJ.  
 35. فرهنگ عالمی, FJ. Perhaps also Ma.,  
 who quotes a dictionary called in my MSS. فرهنگ علمی.  
 36. فرهنگ عجائب, FJ.

37. فرهنگ علي بيگ لى Ma., FJ.  
 38. غياث اللغات Vide below.  
 39. فردوس اللغات تصنيف عطاء الله Gh.  
 40. فرهنگ فوائد برهاني و فردوسي Ad., FJ.  
 41. فرهنگ قاضي ظهير FJ.  
 42. فرهنگ قنیه الطالبين Mu., Ma., FJ.  
 43. فرهنگ قنیه الفتیان Ma., FJ.  
 44. فرهنگ لطائف اللغات Gh. Vide below.  
 45. فرهنگ لطف الله بن يوسف حکيمی که  
معني لغات بترکي نوشته Sur.  
 46. فرهنگ لسان الشعرا Ad., Sh., Mu., Ma., FJ.,  
Sur.  
 47. فرهنگ لغات ديوان خاقاني FJ.  
 48. فرهنگ لغات شاهنامه FJ.  
 49. مجمع الفرس سروری Vide below. R., B., Sir.,  
Gh.  
 50. مجمع اللغات خاني Vide below.  
 51. مجمع اللغات ابوالفضل بن مبارك Gh.  
 52. فرهنگ محمد بن قيس FJ.  
 53. فرهنگ محمد بن هندوشاه منشي که بنام  
غياث الدين رشيد تصنيف کرده FJ., Sur.  
 55. فرهنگ مختصر FJ.  
 56. فرهنگ ميوزا ابراهيم بن ميوزا شاه حسين  
اصفهاني FJ., Sur. who calls it  
نسخه ميوزا, to distin-  
guish it from No. 28.  
 57. فرهنگ مصطلحات الشعرا Bh., Gh. Vide below.  
 58. فرهنگ معيار جمالي تاليف افصح المتكلمين  
شمس فخري FJ., Sur.  
 59. فرهنگ مولانا الهداد سوهندي FJ. This is the Madár;  
vide below.  
 60. فرهنگ منصور شيروزي FJ.  
 61. فرهنگ مولانا مبارك شاه غزنوي مشهور  
بفخر قواس Ad., Sh., Ma., FJ.  
 62. فرهنگ موزني Sir.  
 63. فرهنگ مويد الفضل Ma., FJ., Sur. Vide  
below.

64. فرهنگ مواید الفواید, Sh., Mu., Ma., FJ.

65. فرهنگ نصاب الصبيان, Ma., FJ., Gh.

The last work is written by Muhammed Badruddín, better known as Abú Naçr i Faráhí, of Farah, a town in Sijistán. The book which has often been printed in India, is an ancient vocabulary in rhyme, and is used in nearly every school in India. There exist several commentaries to it, by محمد بن فصیح دشت بیاضی who lived at the time of Akbar, یوسف بن مانع, and نظام هروی.

The above list of Persian Dictionaries does not give the names of the فرهنگ نبختوری and the فرهنگ حل لغات الشعرا, two dictionaries often quoted by the Madár; but I suspect they are mentioned above under a different name.

### III.

After having specified the sources of the ten most valuable dictionaries, I add a few notes on several of them. The notes are necessarily short, as the subject matter of a dictionary is almost entirely independent of the character and mind of the compiler. I trust, however, that the remarks will be of some value, as they are the result of six years' lexicographical studies. With the exception of Surúrí's Majma'ulfurús the notes refer to *Indian* works.

#### 1. آداة الفضلا.

This Dictionary is compiled by قاضي خان بدر محمد of Delhi. The author adds to his name the words المعروف بدهاروال. The dictionary was written in A. H. 822, or A. D. 1419, more than twenty years after the sack of Delhi by Taimúr. The book is rather a vocabulary than a dictionary; the first part contains Persian words, and the second Persian phrases. The words are arranged according to the first, second, and last letters. No examples are given. For ancient Persian words, especially for such for which there are no proofs, the *Adát* is of some importance. Otherwise the value of the book is rather historical. MSS. are rare.

#### 2. شرفنامه ابراهيمي.

The name of the author is ابراهيم قوام فاروقي; hence his dictionary is sometimes called فرهنگ ابراهيمي. He was a disciple of the famous saint Sharafuddín Ahmad of Munair, a town in Bahár, to whose honor the compiler called his work *Sharafnámah*. He says in the preface (metre Mutaqárib)—

سرپا که مملو ز در دری است      شرفنامهٔ احمد منیری است

“The *Sharafnámah* of Ahmad i Munyarí is a dress of honor, filled “with the pearls of the Darí-Persian.” Hence the dictionary is best known under the name of *Sharafnámah i Ibráhímí*. It must not be confounded with the *Farhang i Mirzá Ibráhím*, a later dictionary used by the authors of the FJ. and Sur.

The birthplace of Ibráhím is unknown. It is however clear that he was an Indian; for like the *Ádát* he gives many Hindee equivalents, and mentions Indian pronunciations of Persian words. He lived some time in Persia, and has thus been able to add words and meanings which he heard from natives. He names several times a Shaikh Wáhidí of Shíráz, and an Amír Shihábuddín Hakím, of Kirmán, whose remarks he enters. Thus

پشماق بالغفتح اسپ و این تسامع است از امیر شهاب الدین حکیم کرمانی

The dictionary must have been written during the time of Bárbak, who reigned in Bengal from A. D. 1428 to 1445, as it ends with the following verses (metre *Ramal*)—

لجامه \*

بو المظفر باریک شه شاع عالم باد وهست      در نگین او همیشه ملک جم باد وهست  
دائما ورد زبان فتح هست وهم ظفر      بو المظفر باریک شه شاع عالم باد وهست

The work consists of a short treatise on Persian and Turkish terminations, a large number of Persian words and phrases, interspersed with a few Arabic nouns and infinitives, and a collection of Chagatái words. The latter are given separately at the end of each *faṣl* of Persian words, which arrangement has been followed in the next dictionary and the *Madár*.

In using the dictionary we have to look to the first, last, and second letters of the words. Examples of verses are frequent. The MS. of the Asiatic Society of Bengal, No. 1332,—by no means a good one—has an appendix containing the Turkish numerals, and a list of Persian metres.

As a peculiarity of this dictionary, we have to mention that the compiler, though an Indian, follows in the arrangement of the words the rule of *دال* and *ذال*. From the time of the introduction of the Arabic characters up to the time of the poet *Jámí*, the last of the classics, the Irání Persian writers used the letter *ذال* *dzal* for *دال* *dál*, after a long *á*, *í*, *ú* (حروف مد), as *بود* for *búd*; and 2. after every consonant, *بی*,



و, ا excepted, provided that consonant has a vowel, *i. e.*, after the متحرک حروف صحيح متحرک, as گدبذ, نذرو, نشيند; but *never* after diphthongs, as in ميده; nor after consonants with the jazm (حروف صحيح ساکن), as in چند, کرد, &c. This interchange between ذال and دال was never extended to *Arabic* words. Beside the Sharafnámah, Surúri's Majma' ulfurs is the only dictionary in which the rule has been adhered to in the arrangement of the words.

The dictionary itself deserves the attention of future compilers, as it has not been sufficiently used. The author is very exact; in his explanations he pays particular attention to legendary names, especially those of the Sháhnámah, and to plants and their medical properties. MSS. are rare.

### 3. مرؤيد الفضا

This dictionary was compiled A. H. 925, or A. D. 1519, by Shaikh Muhammad ibn i Shaikh Lád ( لاد ) of Delhi. His object was to complete the Sharafnámah through the addition of words and phrases from the Qunyat uttálibín. Hence his dictionary is more voluminous. Every façl is tripartite; first come the Arabic, then the Persian, and lastly the Turkish words. The appendix to the dictionary contains the Arabic, Persian and Turkish numerals, and a small Persian grammar. Examples of verses occur but rarely.

The arrangement is the same as in the Sharafnámah. Nothing is known of the author himself. From a remark in the preface we know that he had two children. The reigning king receives no praise; nor was Ibráhím Lódhí a fit subject for an encomium.

MSS. of this dictionary are numerous.

### 4. كشف اللغات

This dictionary was compiled by 'Abdurrahím ibn i Ahmad Súr of Bahár. It contains the words of the Sharafnámah and the Muayyid, and many Arabic words from the Çuráh. The MSS. are numerous. There exists also a rare lithographed edition of 1264 pp. 4to., which appeared at Calcutta several decads ago. The following extract is taken from the preface—

“Should any one doubt the correctness of a Persian word in my Dictionary, let him look into the Sharafnámah, the dictionary of my

“revered teacher Shaikh Muhammad Lád—May God have mercy on him!—the Dastúr, the Dictionary by Qázi Naçir uddín Gunbulzí, the Qunyat uṭṭálibín, the Dictionary by Fakhr-i-Qawwás, the Dictionary by ’Alí Bég Bé, the Dictionary by Amír Shihábuddín of Kirmán, the Qáfiyah-i-Kísh, the Lisán ushshu’ará, the Içtiláh ushshu’ará, the Jámí’ uççanáyi’, and the Dictionary by Shaikh Muhammad Khaghri (خغری).”

The date of the compilation is not known; the work must have, however, been completed about the middle of the sixteenth century, as the author knew Shaikh Muhammad Lád, the compiler of the Muayyid (A. D. 1519). He also alludes to the Shaikh under ابن مقله.

This dictionary gives no examples. The Kashf is of importance for those who cannot procure copies of the Sharafnámah and the Muayyid.

### 5. مدار الافاضل

This valuable work which has been very little used, was compiled by Mauláná Shaikh Iláhdád i Faiszí, son of Asad ul’ulamá ’Alí Shér of Sirhind. The year of the compilation, A. H. 1001, or A. D. 1593, is given in the words فيدض عام, the tárikh of the book. As the words are only arranged according to the first and last letters, it is somewhat troublesome to use the book. The Arabic words stand in each façl before the Persian. The Turkish words are given after the Persian words. The Arabic words and the examples are more numerous than in the preceding works. There are a great number of verses marked لمؤلفه by the compiler.

The author makes occasionally *critical* attempts, and mentions *Indian* pronunciations of several Persian words.

The following extracts from this dictionary will shew that the compiler was a poet. His Masnawí entitled *Náz ó Niyáz* must not be confounded with a Masnawí of the same title by Baqáí (No. 1240 Asiatic Society Bengal).

پور سقا مردے بود عالم \* بعشق دختر مجوسئے معنی اختیار کرد \*  
 چون آن دختر را خواست هر دو مسلمان شدند \* اکثر مجوسیان را هدایت  
 نمود \* غالباً شیخ صنعان خواهد بود که قصه او در منطق الطیر نوشته و  
 این جامع نیز در کتاب مثنوی ناز و نیاز آورده ۱۱

The metre of the compiler’s Masnawí is the same as of the Shírín

Khusrau, مفاعیلن مفاعیلن مفاعیلن, as will appear from the following quotation\*

صنعان بوزن کنعان نام شخصی معروف که عاشق دختر ترسا شده بود  
چنانچه قصه اش در مثنوی مؤلف مذکور است \* لمؤلفه \*  
در ایام گذشته شیخ صنعان که بود پیر و همچون پیر کنعان

MSS. of this dictionary are as common as those of the Mu. There exist, however, bad copies, where in the فصل الالف مع اللام under ابو الفضل, the compiler is confounded with Faiszí, the great Indian poet. In good MSS. we find—

ابو الفضل یعنی خداوند فضل و نام کارکن سلطان محمود \*

Bad MSS. read—

یعنی خداوند فضل و نیز برادر خرد مصنف رحمة الله علیه که مصاحب و وزیر اکبر پادشاه بود و لقب علامی داشت \*

and give also verses of the poet Faiszí marked لمؤلفه. The reference to 'Allámí is quite impossible, as he outlived his brother Faiszí. The confusion, I dare say, is to be ascribed to ignorant copyists who were misled by the takhalluḡ Faiszí. The compiler clearly gives the name of his father, 'Ali Shér, of Sirhind, whilst the father of the poet is Shaikh Mubárik of Nágór. It is also evident from the preface that the compiler was a pious Muhammadan, which the poet Faiszí was certainly not.

It is noticeable that the book does not contain a single reference to Akbar.

The four MSS. at hand have a Khátimah containing grammatical rules. One has the following remark—

و ثانیاً تحریر یافت بتاريخ پنجم ماه شعبان در عهد سلطان السلاطین شاه جهان غازی از ید محمد امین بن غلام حسین بن شیخ ناصر برادر مؤلف غفر الله له ولوالدیه و در سه —

at which place the writing is so آپرسیده, that it cannot be read.

\* Vide also Vullers' Persian Dictionary, II. p. 518b. In the article صنعان correct صاحب كشف اللغت to حاجب كشف اللغت, the author of the preceding dictionary; and for the verse of Mullá Sálík of Yazd, which in Vullers has no metre, read (metre Ramal)

بگسالتم سبحة و زنار بندم بر میان عشق ترسا بچنگ خواهم که صنعانم کند

### 6. مجمع الفرس سروري

The first edition of Surúrí's *Majma'ulfurs* appeared in A. H. 1008, nine years before the next dictionary. As thirty years later, A. H. 1038, a second edition appeared, we shall first notice the *Farhang i Jahángírí*.

### 7. فرهنگ جهانگیری

The title of the dictionary is a misnomer, and ought to be *Farhang i Akbarí*. The compiler is Nawwáb 'Aszad uddaulah Mír Jamáluddín Husain i Anjú. He is mentioned in the *Áin i Akbarí*, p. 226, as one of Akbar's courtiers, holding the office of a *نصدي*, or commander of nine hundred, a position not necessarily military, for which he received a monthly salary of Rs. 7100. He appears to have been a favourite of the emperor, as in 1604 he was sent to Bījápúr to bring the daughter of 'Adil Sháh to Agra, where she was married to Prince Dániál.

From the preface of the dictionary it appears that the labours of the compiler extended over thirty years. A. H. 1000, or thirteen years after the commencement of the compilation, when Akbar was at Srínagar, Mír Jamáluddín received the order to complete his dictionary. Not only did Akbar grant sums for the purchase of manuscripts, but he even called learned men from Peria to assist Mír Jamáluddín in the compilation. The historian Badáoní indeed tells us that many a word was investigated in Akbar's *majlis i khág*, the emperor himself evincing that taste for the study of words which Muhammadans so eminently possess. Forty-four dictionaries of those specified above, nine others of which neither the title nor the author's name were known, commentaries, works on science, *Zand* and *Pazand* books, the whole Persian literature, yielded the words for this work. The most ancient dictionaries, of which nothing but the title seems now-a-days to exist, were in Mír Jamáluddín's hands. Among them were—the dictionary of Abú Hafz of Soghd, who according to some made the first Persian verse;\* that of Asadí, Firdausí's teacher; the vocabulary of Hakím Qaṭrán, the quaint poet; &c. Akbar unfortunately died A. H. 1014, or A. D. 1605, before the dictionary was completed; and when at

\* Vide the author's edition of the Persian Metres by Saifí, p. ۶.

last, three years later in A. H. 1017, it made its appearance, the compiler thought fit to call it in honor of Akbar's successor *Farhang i Jahángirí*. The miçrâ' (Hazaj i musaddas)

زهره فورهنگ نورالدين جهانگیر

is the *tárikh* of the completion of the work.

The preface of the dictionary is followed by an *Introduction* containing twelve chapters—

1. On the boundaries of the land *فارس*.
2. On the Persian language.
3. On the letters of the Alphabet, and the rule of *دال* and *ذال*.
4. On the arrangement of the words in the *Farhang i Jahángirí*.
5. On the *قيد* *qaid* adopted by the compiler.\*
6. On the interchange of letters.
7. On pronominal affixes.
8. On certain words, as *در*, *به*, *فرا*, *بر*, *سر*.
9. On terminations, as *لام*, *هيمي*, *مند*, *لاخ*, &c.
10. On the use of the letters *ا*, *ش*, *ك*, *ن*, *و*, *ة*, as far as they are used for inflections.
11. On the spelling of certain words, chiefly compounds.
12. On the *عقد* *inamal*.

The dictionary itself contains only single Persian words and such Persian compounds as have no *iszáfat*. The *Khátimah* is divided into five chapters or *doors*—

1. Figurative expressions.
  2. Compounds with or without the *Iszáfat*, of which either one or both words are Arabic.
  3. Words which contain any of the *حروف هشتگانه*, viz., *ثا*, *صا*, *حا*, *طا*, *ضاد*, *قاف*, *عين*, *ظا*, *طا*, *ضاد*.
  4. Zand and Pazand words.
  5. Certain *rare* words, chiefly proper names of towns, persons, &c.
- Among the words, a few terms are found of the dialect of *Shíráz*, to which town the compiler appears to have belonged. The Zand

\* Eastern lexicographers describe the *spelling* of words, to avoid mistakes. Thus the *ب* is called *باى مؤحده*, the *ب* with ONE dot; and as it can now no longer be mistaken, the letter is called *مقيد* *muqayyad* *fettered*. Hence *قيد* means the *system of descriptive spelling*.

and Pazand words form a peculiar feature. They are interesting both for the Zand scholar and the historian of Akbar's reign. The principles of toleration which no king before Akbar had dared openly to confess, had even laid hold of the philologic mind of the king's subjects, and for the first time did the words of the worshippers of "the fire which Muhammad extinguished," find a place in a dictionary, the compiler of which was moreover a Sayyid of the purest blood. Merely to flatter Akbar who, though a Sufi in his heart, was a Parsee by his rites, could not have been the compiler's sole object. Curiosity had caused some of Akbar's courtiers to learn Sanscrit, and the same curiosity taught a philologist to look upon the words of another sect of infidels as things worth knowing and registering. This is proved by the *spontaneous* remark made by the compiler under *آذر*—

فقیر حقیر کہ راقم ابن حروفم پیرے از پارسیان را کہ در دین زرتشت بود دیدم کہ جزوے از کتاب ژند اوستا داشت \* چون مرا رغبت و شغف تمام بجمع لغات فارس بود و در فرس از ژند اوستا کتابی معتبر نیست بجهت تحقیق لغات باو صحبت میداشتم \* و انڈر لغاتے کہ در خانمہ این کتاب از ژند و پاژند نقل شدہ از تقریر آن زرتشتی است \* و او ہر گاہ قراءت ژند میدہود بدین لغت کہ میرسید آذر بضم دال غیر منقوطہ میخواند الخ \*

"I knew an old Persian, a Zoroastrian, who possessed some parts of the Zandavestá. As I have a passion for collecting Persian words, and as no book enjoys a greater authority for Persian than the Zandavestá, I often met him for the purpose of investigating some words; and indeed most of the Zand words which the Khátimah of my dictionary contains, have been extracted by this Zoroastrian from the Zendavestá. Whenever he came across the word *آذر* in reading to me from his holy book, he pronounced it *ádur*, not *ádzar*, &c.

In another place of his dictionary the compiler mentions a Zoroastrian of the name of *Ardshér*. Perhaps it is the same. Akbar had expressly sent for him from Kirmán, as will be seen from the following extract—

برسام \* \* \* شرح این لغت از مچوسعی کہ در دین خون بغایت فاضل بود و اردشیر نام داشت و اورا مچوسیان موبد می دانستند و حضرت عرش آشیانی محض بجهت تحقیق لغات فرس مبالغہا از برایش فرستادہ از کرمان طلبیدہ بودند تحقیق نمودہ نوشت ||

The editor of the *Burhán* gives likewise the Zand words; but, as far as I know, he is the only Muhammadan lexicographer who has thought it worth while to copy them.

The order of the words in the dictionary is at first sight bewildering. They are arranged according to the *second* letter. Thus the first باب contains all words whose second letter is *alif*; the second *báb* those whose second letter is ب *bé*, and so on. Within each *báb*, the words are again alphabetically arranged. For example, *سرانداز*, *گردن*, *فرهنگ* will stand in the same *báb*, the باب را; but *سرانداز* will stand before, and *گردن* after, the word *فرهنگ*, because *س* *sín* and *گاف* *gáf* stand in the alphabet respectively before and after the *ف* *fé*.

MSS. of the *Farhang* are numerous. A good MS. may be obtained for 40 to 50 Rupees. Our Society possesses two very good ones; No. 611, marked with the muhr of Tippú Sultán, is very correct.

The worth of the dictionary is so generally recognized, that not only the general term “*The Farhang*” is used instead of *Farhang i Jahán-gírí*, but that the sources from which it was compiled have nearly all sunk into oblivion. For the pre-classical and classical times of the Persian literature, it is the completest dictionary and the richest mine of quotations. The *Burhán* is the *Farhang* without examples. Even the Turkish-Persian dictionary which Vullers has used, is chiefly based upon the *Farhang*, whilst the dictionaries of Rashídí and Khán Arzú are intended to correct its mistakes.

Mistakes in a dictionary are, on the whole, of less consequence, than mistakes in works on science; for supposing one of the words be wrong, no one would find it used by authors. Mistakes in meanings are more serious; and in this regard, it is well that the *Farhang* has been examined, partly by Surúrí, but thoroughly by Rashídí and Khán Arzú. On the other hand, it was unfortunate that the *Burhán*, which through the printed editions of Capt. Roebuck and Vullers’ *Lexicon Persico-Latinum*, has become best known in Europe, appeared before the critical labours of Rashídí and Khán Arzú, so that every mistake of the *Farhang* has been over and over again printed, or improved upon. The chief fault of the *Farhang* is this, that *he too hastily abstracts particular meanings from the verses which he quotes*. Hence the danger to which compilers are exposed that use the *Farhang* without giving his examples, as *Burhán* and Vullers have done.

8. مجمع الفرس سروری  
(2nd edition.)

The name of the author is Muhammad Qásim ibn i Háji Muhammad of Káshán in Irán. Surúrí is his takhalluq. The author is also known as a poet and a commentator; his Arabic commentary on Sa'dí's Gulistán deserves attention. The first edition of the dictionary which appeared in A. H. 1008, or A. D. 1600, is based upon sixteen dictionaries, including the *Ádát*, the *Sharafnámah*, and the *Muayyid*, but is considerably smaller than the second edition which appeared thirty years later in 1038. Those who make use of Surúrí must carefully ascertain, whether they have before themselves the first or the second edition, as MSS. of both exist. This seems to have been overlooked by the Burhán. Though a very careful compiler and professing to have used Surúrí, Burhán does not give all words and meanings that are in the second edition of the *Majma'ulfurs*.

The MSS. of the second edition contain two prefaces. The second preface which commences with the verse (*Hazaj i musaddas*)

کتاب مجمع الفرس سروری بود اهل تدبیر را ضروری

“May the *Majma'ulfurs* of Surúrí be indispensable to critical compilers,” is very short, and stands in the MSS. which I have seen, before the original preface. Surúrí's second edition was caused by the appearance of the *Farhang i Jahángírí*, a copy of which, as late as in 1038, was brought to Surúrí from Hindústán. From it, as also from two other dictionaries, Surúrí has largely extracted. From the respectful manner in which he speaks of the *Farhang*, we might conclude that he lay under certain obligations to its author. He must have known him; else he would not call him

نواب معلى القاب شوكت و ابهت مآب عظمت و حشمت انتساب سلطنت و  
امارت ایاب سیدادت و نقابت قباب شاه جمال الدین حسین انچو \*

—titles fit for a king.

He passes *in silence* over the blunders of the *Farhang*; and if on two or three places he dares openly to differ in the meaning of a word, he modestly says—

و بخاطر این ضعیف میروسد که این معنی خالی از تکلف نیست

or words to this effect, although he would not so easily let off other authors.



Future compilers of Persian dictionaries will do well carefully to compare each word given in the Farhang with the same in Surúrî, and remember that whenever Surúrî has left out a meaning or a whole word given by the Farhang, there is, to use Rashídî's language, *جای تأمل*.

Surúrî seems to have been acquainted with Turkish, as he mentions among his sources two dictionaries written in that language. The quotations are very numerous. As Surúrî is an Iránian, his spellings and pronunciations differ occasionally from the Túrání Persian of the preceding Indian lexicographers. His adherence to the *دال* and *ذال* rule has been mentioned. Instead of a final *كاف* *káf*, he often has a *گاف* *gáf*; thus he writes *اشگ* *ashg* a tear, *سروشگ* *sirishg* a drop, instead of *اشك* *ashk*, &c. Instead of *اسپ* *asp* he writes *اسب* *ashb*. His arrangement of the words is inconvenient, as it is the same as in the Madár.

Surúrî appears to have died in Hindústán during the reign of Sháh-jahán, as will be seen from the following extract from the khátimah of the valuable work *Mir-át ul 'Alam*; vide Morley's Catalogue of Historical MSS., p. 52:—

سرورجی اصفهانی در عهد فردوس آشیانی بهند آمده \* بعد از چندے  
متوجه بیت الله گردیده در راه وفات یافت \* مجمع الفرس که به فرهنگ سروری  
اشتهار دارد از مؤلفات اوست \* اوراست  
بترسید از سرشگ من که باشد یتیم و خونی و از سر گذشته \*  
بیت \*

“Surúrî of Iqfahán came to Hindústán during the reign of Sháh-jahán. Soon after he left for Mecca, but died on the road. The “Majma'ulfurs, so famous under the name of *Farhang-i-Surúrî*, is “written by him. The following verse is taken from his poems (metre Hazaj):\*—

\* Iqfahán is a mistake for Káshán. The verse is a fine example of the poetical figure called *ایهام التناسب* *ihám uttanásab*; vide Garcin de Tassy's *La Rhétorique des Nations Musulmanes*, p. 101. Poets compare their tears to orphans, because both are *uncared for* and *alone*. Orphans grow up to be thieves and *murderers* (خونی); hence *Yatím* means also the same as *rahzan*. But tears also are *خون* *alóde*, and flow from the eyes (از سر میگذرد), whilst robbers are *daring* and *unmindful of their lives*, (پروا از سر خود ندارند یعنی از سر خود میگذردند.)

“Fear my tear ; for it is a wicked orphan, a tyrant, a reckless one.”

MSS. of Surúri's dictionary are scarce ; the excellent MS. preserved in the Fort William College Library was bought at the high price of Rs. 100.

The title *مجمع جميع لغات فارس* means *مجمع الفرس*. The first edition was dedicated to Sultán Abul Muzaffar 'Abbás Bahádur Khán, king of Persia.

### 9. مجمع اللغات خانى

This dictionary was compiled at Delhi in A. H. 1053, or A. D. 1643, by Ni'matullah al Husainí of Shíráz. His takhalluḡ is *وصلى waṣlî*. In his preface he praises Nawwáb Makramat Khán, a vizier of Sháhjahán, to whom the word *خانى* refers. The author has not specified his sources ; but on examination it will be found that the dictionary is almost the same as the second edition of Surúri, somewhat shortened, with a few meanings from the Farhang i Jahángírí. The introduction contains a small Persian grammar likewise copied from the Farhang. The book is a fine example of wholesale plagiarism, and is therefore deservedly but little known. MSS. are very rare ; the MS. of our Society, No. 304, is very fair.

The arrangement of the words is the same as in Surúri. Vullers' F. occasionally quotes this dictionary, as under *چماق*.

### 10. برهان قاطع

This Dictionary is well known. The first edition was printed in 1818 at Calcutta by Captain Roebuck, and the third and last, with a few corrections, in 1834 by Hakím 'Abdul Majíd. The name of the compiler is Muhammad Husain of Tabríz ; Burhán is his takhalluḡ. He completed the dictionary in A. D. 1652, or A. H. 1063, as indicated by the tarikh *كتاب نافع برهان قاطع*, and dedicated it to a contemporary of Sháhjahán, Sultán 'Abdullah Quṭbsháh of the Dekhan, where for a time he must have lived. Hence he prefers Dekhan synonyms ; thus under *تباشير* he says :—

آن را از درون نبي هندی بر مى آورند که بانبو باشد ۱۱

where the FJ. has—*آنرا بانس و بنبو گویند برآید*—Burhán's object was to compile a *practical vocabulary* without giving examples. In adopting the order of words as followed in our dictionaries, he arranged them more conveniently than any preceding

lexicographer had done. Nearly all subsequent dictionaries follow Burhán's arrangement. His sources were the FJ., the first edition of Sur., the Surmah i Sulaimání and the Çiháh uladwiyah. MSS. of the last two are not obtainable here; but they cannot be very valuable, as the Burhán contains nothing which is not in the Farhang or Sururí. Burhán is a careful compiler; only a few words that are given in the Farhang, appear to have been omitted. As an example I may mention پخته *pakhtah* cotton, which the Farhang gives با اول مفتوح پنبه باشد. If Burhán had omitted the useless meanings of the Farhang, his compilation would be more useful than it is.

The printed editions of Capt. Roebuck and Hakím 'Abdul Majíd are accompanied by appendices of words not given in the Burhán. These appendices which are known under the name of ملحقات برهان *Mulhaqát i Burhán*, are not written by Burhán, nor are they found in numerous MSS. of the dictionary; but were made under the direction of Capt. Roebuck from the works of several lexicographers of the 18th and even of the beginning of the 19th century. They are untrustworthy and full of the most glaring blunders. Vullers has embodied them; but we trust that no lexicographer after him will use them. Whatever good they contain, will be found in the original dictionaries written after Burhán.

Burhán's dictionary has produced in India a good deal of critical discussion. During this decade, a book was printed in Delhi, written by Asad ullah Khán, known also under the name of Mirzá Naushah and, as a poet, under the takhalluḡ of غالب. The author is the best Persian writer which India now-a-days possesses. We have from his pen a collection of letters, called پنج آهنگ, a Díwán, a historical book on Indian kings, entitled مہر نیم روز, and also a book written in pre-classical Persian on the Indian mutiny of 1857, entitled دستنبو. The name of the book in which he attacks Burhán, has the title قاطع برهان. It has seriously damaged his reputation as a *critical* scholar. Throughout the book he is abusive, and even obscene. Burhán whom he styles این مرد الکنی or دکهنی, is throughout represented as an *independent* lexicographer, although Burhán in his preface distinctly says فقیر جامع لغات و تابع ارباب لغت است نه واضع. Hence most of Ghálib's attacks are easily refuted by turning up the Farhang or Sururí. But his book is also full of wilful misstatements, whilst

some of his etymologies are even from a native point of view unscholar-like. He has been well taken to task by Ághá Ahmad 'Alí, of Dacca, one of the Persian teachers of the Calcutta Madrasah. His *reply* is entitled *برهان مؤید* *Muayyid i Burhán*, and was printed two years ago at Calcutta. The writer shews a spirit of critical enquiry and scientific truthfulness, which is but rarely met with in native writers. Some of his articles, as *ايتار بخش*, *آذر*, *آتش*, &c., are well worth reading. An index has lately been added by the author. Future lexicographers will do well to obtain a copy of this book.

From a perusal of this *reply*, it appears that of the four hundred words which Ghálib attacked, about thirty are Burhán's own blunders, and sixty others must be called *doubtful* words, because they are given in the *Farhang* and *Surúrí* without proof. Several other mistakes have been discovered by the author of the *Siráj* (vide below); but on the whole, the number of mistakes made by Burhán *himself* is so small, as not to endanger his reputation of a *careful* compiler. A few were also corrected by Capt. Roebuck in the foot notes of his printed edition. Ghálib's *rejoinder* which appeared in 1867 under the title *تبيخ تيز*, is a mistake. He tries in vain to shift the ground by discussing extraneous matter, and thinks to defeat his opponent by giving on the last page of his books the seals and facsimiles of several *influential* men, even Nawábs, living at present at Delhi, who, he says, agree with his statements. The Ághá's second rejoinder, entitled *Shamshér i téztar*, is in the press.

MSS. of the *Burhán* are numerous. There exists also a Turkish translation of it.

### 11. فرهنگ رشیدی

This is the first *critical* dictionary. It stands unsurpassed. The name of the author is Mullá 'Abdurrashíd of Tattah (تهته) in Sind. Other lexicographers, especially the writer of the *Bahár i 'Ajam*, call him *سيد رحمه الله*. He completed his dictionary in A. D. 1653, or A. H. 1064, as shewn by the *tárikh* (metre *Ramal*)

گشت تاریخ وی از روی قبول باد فرهنگ رشیدی مقبول

The author is well known as the compiler of the *Muntakhab*, the most popular Arabic dictionary in India, which in 1635 he had dedicated to Sháhjahán. When the Persian Dictionary appeared, the

king was the prisoner of his perfidious son *Aurangzib*, for whom *Rashídí* has no words of praise; for at that time *Aurangzib* had not acquired that odour of sanctity which pious Muhammadans acknowledge by a *رحمة الله*, a *دعای خیر* never bestowed upon any of the preceding Moguls.

There exists also a rare *Risalah* written by 'Abdurrashíd, entitled *رسالة معربات*. He was certainly one of the best scholars Hindústán has produced. His Persian dictionary, though less known, cannot be too highly valued; it is so full of original research, that no Persian scholar ought to be without a *Rashídí*. As a compiler 'Abdurrashíd is most careful; he rarely copies doubtful words from other dictionaries without removing the doubt; and when he is unable to do so, he plainly states that he does not know the word, or adds *واين جای تامل است* or *والله اعلم*. Nor does he hastily condemn. If he has reason to condemn, his proofs are convincing. He does not abuse the preceding lexicographers; and when he does call the authors of the *Farhang* and *Surúrí Gháfil*, we expect from the nature of the case a stronger epithet.

The arrangement of the words is the same as in the *Burhán*, although it does not appear, as if he had known that book. He chose that arrangement, because from experience he was satisfied that it was the best. The figurative phrases are given at the end of each *faḥl*. *Rashídí* has not specified his sources. Nor was this necessary, as his sole object was to correct the *Farhang* and *Surúrí*, which he acknowledges to be the best dictionaries existing. Occasionally he quotes a book written by, or entitled, *سالماني*. Its author is not known to me, but his remarks are so shrewd, that lexicographers would do well to secure a *Sámání*. The book must have been written after *Surúrí's* second edition. From some of his remarks it appears that *Rashídí* was acquainted with Roman Catholic ceremonies. This may be traced to the fact that his birthplace was for some time in the hands of the Portuguese.

The following passage taken from *Rashídí's* preface defines the object of the dictionary and gives at the same time an idea of its usefulness—

معترف بعجز وقصور ومغترف از مشرب اهل هوش و ارباب شعور  
عبد الرشید بن عبد الغفور الحسینی المدنی التتوی چنین می گوید کہ چون

فرهنگ جهانگیری و سروری مطالعه افتاد جامع ترین فرهنگها دید اما مشتمل بود بر امری چند که احتراز و اجتناب ازان لازم و مستحکم گردید اول آنکه مؤلفان آن دو فرهنگها در حل لغات اطناب کرده اند بایران عبارت مکرراً بیحاصل و اشعار متکثره لا طایل \* دوم تصحیح لفظ و توضیح اعراب و تنقیح معانی چنانکه باید نکرده اند \* سوم آنکه بعضی لغات عربی در میان لغات فرس درج کرده اند و تنبیه نهموده اند که فرس نیست و چهارم آنکه بعضی لغات بتصحیفات خوانده و لغات متعدده پنداشته چند جا ذکر کرده اند مثلاً بعضی کلمات بپای تازی و فارسی و بنا و نون و بعضی را بکاف تازی و فارسی و بعضی را بشین و سین و بعضی را بزای تازی و فارسی و راء مهمله خوانده و این در نسخه سروری بیشتر است و در جهانگیری کمتر \* سوای این نیز سهو و غلط است که در بیان لغات معلوم شود \* و عجبتر آنکه در بعضی لغات میان کاف و لام و میان او و وا و مانند آن حروف که اشتباهه دران بعدی دارد اشتباه نموده اند مثلاً در نسخه سروری در لغت گواز گفته که مرفعه است و حال آنکه بدینمعنی گواز بضم کاف تازی و هر دو زای معجمه است و نیز گفته که بمعنی کوزه ایست که تنگ نیز گویند و حال آنکه بدینمعنی گواز بضم کاف تازی و رای مهمله است چنانکه بهر دو معنی صاحب قاموس تصریح کرده عربی گفته و عجبتر آنکه در فرهنگ جهانگیری بمعنی کوزه گواز آورده بفتح کاف تازی و بجای راء مهمله او و نیز سروری گفته که بمعنی چوبدستی است که ستوران بدان رانند و حال آنکه بدینمعنی گواز بضم کاف فارسی و او برین قیاس باید کرد و در فرهنگ جهانگیری گفته که زبرقان بکسر زاء معجمه و بای معروف و فا بمعنی ماه است و حال آنکه زبرقان ببا موحد و قاف عربیست و در هر دو نسخه بوف و کوف بمعنی بوم گفته اند و اول تصحیف و کوچ و پوچ بمعنی احوال گفته و ثانی تصحیف است و اینچنین تصحیفات بسیار است که مذکور خواهد شد مثلاً نوجبه بمعنی سیل بزن و بنا خوانده اند و پاغوش بمعنی غوطه بپای فارسی و نون و لخد بمعنی ریم آهن بزن و بای تازی و هسر و مسر بها و میم بمعنی یخ و هیدخ و بیدخ بها و بای تازی بمعنی اسب جلد و پهنانه و مهنانه بپای فارسی و میم بمعنی میمون و امثال آن در نسخه سروری بسیار است و در جهانگیری کم و درین قسم تصحیفات کلمه را در جای آورده شد که بصحت نزدیکتر بود و اکثر ارباب فرهنگ معتبره ایران نموده بودند پس اگر در کلمه اشتباه شود هر جا که احتمال داشته باشد باید دید و حمل بر فرو گذاشت آن نکنند .

“ Abdurrashid of Tattah, the son of 'Abdulghafar, of the descendants of Husain, originally of Madinah, who is known for his shortcomings

and sins, and who has sipped a hand full from the intellectual fountain of the poets of Persia, states as follows—

I have examined the Farhang i Jahángírí and Surúrí, and consider them the best dictionaries existing. But they also contain much that is wrong in matter and principle.

1. Both authors have enlarged their dictionaries by quoting as proofs, useless verses, and repeating them on several places.

2. They are not sufficiently painstaking in ascertaining the correct form of words, their vowels and meanings.

3. They enter occasionally Arabic words, and omit to state that the words are not Persian.

4. Both often enter the same words on different places, but wrongly spelt, or even mistake them for separate words. Thus words occur spelt with a ب *bé* and a پ *pé*; with a ت *té* and a ن *nún*; with a ك *káf* and a گ *gáf*; with a ش *shín* and a س *sín*; with a ز *zé* and a ژ *zhé* and a ر *ré*. Such mistakes are especially frequent in Surúrí, though less in the Farhang.

Besides there are actual blunders, as shall be shewn below. And curiously enough, both compilers confound words commencing with a ك *káf* and a ل *lám*, with a و *wáw* and a ر *ré*, and other letters which it is almost impossible to mistake. As an example I may mention the word گراز *guráz*, which has in Surúrí the following meanings—1, a certain disease. This is a mistake for the Ar. كزاز *kuzáz*. 2, a kind of vessel, also called تنگ *tang*. This is a mistake for the Ar. كراز *kuráz*. The Farhang again enters كواز *kawáz*, with a *wáw* instead of a *ré*. 3, a stick to urge on cattle. This is a mistake for گواز *guwaz*. Or, the Farhang gives a word زیرفان *zérfán* [or according to some MSS. *zírán*], the moon. This is a mistake for the Arab. زبرقان *zibirqán*. Again, both the Farhang and Surúrí give بوف *búf* and کوف *kúf*; but the former is wrong; or بوج and کوچ *boj* and *koj*, squinting, the latter being wrong. Similar mistakes are—نوجبه *noujabah* and توجبه *taujabah*, a torrent; پاغوش *pághósh* and ناغوش *nághósh*, a dive; نخجد *nokhjad* and بخجد *bakhjad*, dross; هسر *hasar* and مسر *masar*, ice; هیدخ *haidakh* and بیدخ *baidakh*, a swift horse; پهنانه *pahnánah* and مهنامه *mdhnánah*, a monkey; &c., as shall be seen below. Such mistakes are more numerous in Surúrí than in the Farhang.

I have generally collected the various forms of spelling under that word which, according to the proofs quoted, appeared to be the correct form. Whenever a word appears to be doubtful, it is certainly of no use to pass over it. Let people only look up carefully."

Rashídí's dictionary is accompanied by an excellent Introduction which forms the basis of the Persian Grammar by 'Abdul-Wási' of Hânsah, a book which is read in most Indian schools. The first part of the preface which contains the usual praises to God and Muhammad, is written in ancient Persian, and is one of the finest prefaces known to me. There appears to be no *خاتمه* to the dictionary, although Rashídí says in the preface—

و این کتاب مشتمل است بر یک مقدمه و چند باب و خاتمه

At least the four MSS. which I have seen, do not give it, but end abruptly with the last word *ییلق* *yéláq*. The *Khátimah* is several times alluded to in the Dictionary; thus under *ابا* *abá soup* (or *ibá* according to Sh., Mu., Ma., FJ.) he says\*—

و جمع اقسام اباها در خاتمه کتاب بیاید \*

MSS. of this dictionary are rare; the MS. of our Society (No. 76.) is in a bad condition, although with the exception of the preface, it is pretty carefully copied.

\* There are some curious blunders connected with this word on the first and fourth pages of Vullers' Dictionary. Vullers has on p. 1.—

1) *آبا* *jus, jusculum*. This form with the *madd* is in no other Dictionary beside F., and may therefore be struck out. 2) *potio, potus*. Not to be found in any Persian Dictionary, 3) *part. admirandi mirum*. This is a blunder for *ایا* *ayá*. And on p. 4.—

*آبای گلوگیر* (*patres fauces constringentes*) *met.* *gaudium et voluptas*; 2) *aerumna* (*غم*) *mundi*; 3) *gaudium de inimico mortuo, B.*

First, this word is not in B., but in the Appendix of B., and therefore doubtful.

Secondly, the Persian Dictionaries spell the word *آبای* without a *madd*, *آبای* *ábái*, and derive it from *abá soup*. Ad. and Ma. give also *آبای گلوگیر* and *آبای گلوگیرنده*; hence *jusculum fauces contringens*, and *met.* the surfeiting joys of this world.

Thirdly, the meaning *aerumna* (*غم*) *mundi* is the blunder of some inattentive copyist for *نعم دنیا* *nám i dunyá*, the joys of this world.

Fourthly, the preceding word in Vullers, *آبای علوی* *ábá i 'ulwí*, is a blunder for *آبای 'ulwí*.



## 12. سراج اللغات

## 13. چراغ هدايت

Both dictionaries are written by Sirájuddín 'Alí Khán, poetically styled *Arzú*, of Akbarábád. He is the best commentator whom India has produced. His commentaries to Nizámí's *Sikandarnámah*, the *Qaṣídahs* of Kháqání and 'Urfí, and his شرح to the *Gulistán*, entitled *خديابان گلستان*, are of great value. The *Siráj* is his largest work and has gained him the titles of *سراج المحققين* and *موشكاف مدققين*. It contains the Persian words of the old poets (متقدمين), and many quotations not given in the preceding dictionaries. The words which belong to the *استعمال متأخرين* form the *چراغ هدايت*, or as it is often called, *the second part of the Siráj*.

The chief importance of the *Siráj* lies in this, that it is a commentary on the *Burhán* and *Rashídí*. *Rashídí* is occasionally, though not always convincingly, checked, when he doubts the correctness of a quotation, whilst the critical remarks on the *Burhán* are so numerous, that the *Burhán* should never have been printed without the notes of the *Siráj*. There are also a few words which *Rashídí*, notwithstanding his great carefulness, has overlooked and for the criticism of which the *Siráj* is the more valuable. I take as an example the word *اوستام*. *Burhán* has—  
*اوستام* *ustám*, *اوستنام* *óstam* and *اوستان* *óstán*.

1. The harness of a horse.
2. A man whom you can trust.
3. The threshold of a house.

Vullers gives the same on p. 142*a*. of the first volume of his *Lexicon*. The FJ. gives likewise the three meanings with examples, but he has not the form *اوستان* *óstán*. Nor is it in *Surúrí* and *Rashídí*; who besides have only the first two meanings. We see therefore a *جای تأمل* in the form *اوستان* and the third meaning. The example which the FJ. quotes for the meaning *a threshold* is taken from *Náçir Khusrau* (metre *Muszári*)

اندر جهان تهی تر از آن نیست خانه  
گروام کرد مرد درو فرش و اوستام

"If a man owes his very carpet and his *threshold*, his house is the emptiest in the whole world."

We see at once that this verse proves nothing; for the first meaning

the harness of a horse suits far better. I am at a loss to see why Rashídí has omitted to make a remark on the third meaning. Surúrí, as I said above, passes *in silence* over meanings which he thinks wrong or unsupported. The Siráj has—

اوستام بواو مجهول و فوقانی بالف کشیده و میم یراق اسپ مثل زین  
 و لگام \* و مردم معتمد و امین \* و استام مخفف این \* و در بورهان  
 اوستان بوزن دوستان بمعنی مردم معتمد و ساخت و زین و لگام است \*  
 و آستین خانه گفته \* مؤلف گوید که در کتب معتبره این لغت بدین معنی  
 دیده نشده و ظاهراً اوستام را اوستان خوانده و آنرا آستان خانه نیز گمان  
 برده \* پس غلط در غلط باشد و از صاحب این نسخه استمدادے ندارد ۱۱

Thus we see that Burhán's form اوستان *óstán* is to be struck out as *unsupported*, and that the meaning *a threshold*, as given in the FJ., is *not proved*.

The author of the Siráj says in his preface as follows :—

“As far as the correctness of meanings and the explanation of difficult passages are concerned, no dictionary comes up to the Farhang i Rashídí, whilst the Burhán has certainly the merit of being the completest vocabulary existing. But in both dictionaries there are erroneous statements; especially so in the Burhán, which is full of wrong meanings and spellings, as shall be seen below. To correct them is the only object of *this* dictionary. Hence I have not repeated the examples which are given in the FJ., Sur. and R.

“Whilst I was writing this dictionary, I obtained a MS. copy of a work written by a Persian savant whose name is Majduddín 'Alí, poetically styled *Qúsi*. His book, although it is not known, contains many critical gems; and I have thought best to add them to my own remarks. Beside this MS. copy, I have used the FJ., Sur., R., Mu., B., the Farhang i Múnisí, the Kashf, some commentaries on the Gulistán, the Masnawí i Maulawí, &c. My friend Sayyid Muhammad Masíh Khán expressed the *tárikh* of the compilation of this book by calling it

یادبود سراج الدین علی خان

which will be found to give A. H. 1147, [or A. D. 1734-5]. I have followed the order of the words as adopted by B. and R., because it is by far the best system of arrangement.”\*

\* I cannot give the Persian text, as the copy of the Siráj in my hands is too faulty.

MSS. of the Siráj are very rare. I have only seen one, which Major Lees kindly placed into my hands. It belongs to the Fort William College Library, but is a bad copy. The Siráj is rather voluminous, as it contains the words of the Burhán with lengthy remarks attached to each.

The *Chirágh i Hidáyat* is a much smaller work. It has been several times printed. A very handy edition of the Ghiás, easily obtainable in any part of India, contains the Chirágh in the margin.

Khán Arzú's *Díwán* is much esteemed; Bh. often quotes his verses. Of his other works which compilers ought to read, I may mention the *Tanbíh ul gháfilín*, a critical work on the poems of *حزین Hazín* of Içfabán, who died at Benares during the last century. Hazín, though a great poet and a man of learning, is not always exact in his metaphors, and borrows from other poets more than native critics by way of *صنعت* allow. Khán Arzú in his attack tries to shew that Hazín is *بمعنى*, *بمعنای*, and *سارق*. Many of his objections (تعریضات) are, however, not tenable, and Ték Chand, Mirzá Qaṭíl and Wárastah take frequently occasion to justify Hazín. One of Khán Arzú's nephews also, Mir Muhsin 'Alí, wrote a critic on the *Tanbíh*. Again, a very fair rejoinder, entitled *قول فیصل*, appeared in 1862 at Cawnpore (169 pp.), written by Maulawi Imám Bakhsh, poetically styled *صہبائی* Çahbái. As most remarks refer to Persian style and idiom, compilers and grammarians will do well to procure copies.

Two rhetorical works written by Khán Arzú are entitled—

*موہبت عظمیٰ در معانی* and *عطیہ کبریٰ در بدیع*

were lithographed at Allahabad in 1830 and 1841.

The following extract is taken from the *Miftáh ut Tawárikh*,\* p. 338—

نسب او از جانب پدر بشیخ کمال الدین خواہرزادہ شیخ نصیر الدین  
محمد و از طرف مادر بشیخ محمد غوث گوالیاری شطاری میرسد\* از شعرای  
تازہ گو بود و در سلك منصبداران پادشاهی بودہ در اوائل سلطنت محمد فرخ  
سیر بخدمتی از خدمات گوالیاری مامور گردیدہ مدتی در شاہجہان آباد

\* Lucknow 1864, 406 pp. 4to. The author of this book is *طامس ولیم بیل* [Mr. Thomas William Bell (?)], a clever Persian writer and poet. Some of his *tárikhs* are excellent. The *tárikh* on p. 371 does not refer to the Madrasah, but to the former Fort William College at Calcutta.

استقامت داشت \* چون وقت او بآخر رسد بلکهندو آمد و در آنجا بیست و سیوم  
 شهر ربیع الثانی سنه هزار و یک صد و شصت و نه در گذشت \* چند گاه بلکهندو  
 بخاک سپرده شد بعد ازان برادرزاده او محمد حسن خان تابوتش بدلهلی برده  
 در آنجا دفن ساخت میرو غلام علی آزاد تاریخش گفته \* بیت \*  
 سراج الدین علی خان نادر العصر ز مرگ او سخن را آبرو رفت  
 اگر جوید کسے سال وفاتش بگو آن خان معنی آرزو رفت

According to this extract, Khán Arzú died in January 1756.

Sirájuddín's commentaries are very rare. In his Sharh to the Sikardarnámah, we find occasional references to the abovementioned Majd 'Alí.

#### 14. *The works of Munshí Ték Chand.\**

1. بهار عجم.
2. جواهر الحروف
3. ابطال ضرورت
4. نوادر المصادر

There exist lithographed editions of these four lexicographical works; the last three are somewhat rare.

1. The Bahár i 'Ajam is one of the grandest dictionaries ever written by one man. There exist seven editions of it revised by the author. The first appeared in A. D. 1752; the Delhi lithographed edition of 1853 is taken from the author's last MS., which he completed in 1782, or thirty years after the first edition. The MS. preserved in the Fort William College Library, Calcutta, appears to be one of the first issues. Though not so complete as the last, it is a good MS. and preferable to the Delhi lithographed edition, which unfortunately is so full of typographical errors, as to be almost useless. Future compilers of Persian dictionaries ought to be very careful in using the Delhi edition, especially if they extract examples.

The chief object of the Bahár i 'Ajam is to explain the *Isti'mál i mutaakhkharín*. Most examples are therefore taken from the poets after the time of Jámí, although quotations and phrases from the older poets are by no means inconsiderable. The work is so well known that it is unnecessary to say more about it.

The name of the author is *مُنشِي تَيْك چَند*; some call him *تَيْك چَند*.

\* *Munshí* is a title given in Upper India to Hindoos acquainted with Persian and Arabic.

رای تیک چند or راجه بهار. He was by caste a Khetrí. His poetical name is بهار. He lived at Delhi. From a note at the end of the second volume of the Delhi edition, it appears that he was nearly deprived by one of his pupils of his well merited fame as the author of the seventh revised edition. Ték Chand must have died shortly after 1782, because he was prevented by old age from commencing the eighth revised edition.

In the preface the author states that for the first edition he only used the *Tanbíhulgháfilín* by Siráj usshu'ará (Sirájuddín, the author of the *Sirájullughát*), and a small treatise written by Mír Muhammad Afzal, poetically styled *Sábit* ثابت. For the following editions Ték Chand used the *Muḡtalahát usshu'ará*, the *Risálah i Mukhliḡi i Káshí*, and another book whose title and author were unknown: The first of these three works Ték Chand embodied almost entirely; hence it is so little known.

2. The *Jawáhir ulhurúf* and the *Ibtál i Szurúrat* were written by Ték Chand during the compilation of the *Bahár i 'Ajám*.

The *Jawáhir ulhurúf* contains two chapters :

1. در بیان حروف مفرد
2. در بیان حروف صله و غیره

The former part is the completest treatise on the interchange of letters. It forms an excellent basis for the etymological part of a Persian grammar, and is an indispensable *Vade mecum* for the compiler, as it is of the greatest assistance to him in the numerous spellings of certain words. The second chapter treats of the syntax of the Persian prepositions and particles. Numerous examples are given. The lithographed edition which appeared A. H. 1267 at Cawnpore, is taken from a *unique* MS. in the handwriting of the author. It is on the whole well printed.

3. The *Ibtál i Szurúrat* is the best, if not the only, work on the *Ṭaḡarrufát i Fársí*, or the modifications which both Arabic and Persian words have undergone in Persia during the last ten centuries. In plan the book coincides with our popular and interesting works on the *study of words*, such as by Trench, Richardson, &c. The term ضرورت comes nearest to our "a poetical license," and the object of Ték Chand's book is to shew that in good Persian poetry, there is no license, but that every peculiar expression is either based upon sufficient authority,

or is wrong. Hence the title “*Ibtál i Szurúrát*” or the frustrating of that which a bad Persian poet would call a ضرورت شعر, although in reality it is عجز طبعی or want of poetical genius.

A lithographed edition appeared at Delhi in A. H. 1268, 78 pp., small 8vo. It is rare.

4. The *Navádir ul maḡdir* is a complete collection of the Maḡdars of the Persian language. The quotations are numerous, especially those from the older poets. The book is therefore most valuable for the compiler. The lithographed edition which appeared in A. H. 1272 at Delhi, 120 pp., large 8vo., is taken from a MS. in Ték Chand's handwriting. The book is very fairly got up.

The arrangement of the words in Ték Chand's lexicographical works is the same as in Rashidí and Burhán.

### 15. مصطلحات الشعرا

The title of the work contains the *táríkh* of its commencement by the author, A. H. 1180, or A. D. 1767. Like Ték Chand he is a Hindoo, and was born at Lahore. His poetical name is وارسته Wárastah, *independent*; his real name, according to other books, is سيال کوتی مل. From his preface it appears as if Wárastah had lived for a long time in Irán, where he thoroughly studied the محاورات متأخرين. His dictionary was completed in 1782 after fifteen years, labour, although a MS. copy of at least a part of it came into the hands of the author of the Bahár i 'Ajam, who has largely extracted from it. There are, however, several phrases which Ték Chand has omitted. Though Wárastah's dictionary is much smaller than the Bahár, because the quotations are not so numerous, it has the merit of being entirely an *original* work.

There exists a very handy copy of the Muḡtalahát, lithographed in A. H. 1280 at Lucknow, 404 pp., Royal 8vo. It contains in the margin an extract of the Bahár i 'Ajam, whose words are given without the quotations.

### 16. غیثات اللغات

The name of the compiler is Maulawí Muhammad Ghiasuddín of Rámpúr, east of Delhi. After fourteen years' labour he finished the work in A. H. 1242, or A. D. 1826. The dictionary contains “all

necessary Arabic, Persian and Turkish words," especially those which occur in such Persian authors as are read in schools. The dictionary is therefore a very useful book; it is in fact "*The Student's Dictionary*." Hence also its general use among the natives of India. Embodied with the dictionary are several small treatises, as on فضائل, عروض, موسیقی, the various eras (vide فصلی), on geography (vide هفت اقلیم), and also grammatical notes (vide ها یا), a description of Hindústán, &c. The work is accompanied by several astronomical and geometrical designs, and a few maps, which shew that the compiler was not unacquainted with western science. A large number of scientific terms are also explained.

No Persian dictionary ought to be in future compiled without the words of the practical Ghiás; but compilers will do well to remember that Ghiasuddín is not a native of Persia. Of all Indian dictionaries it contains the largest amount of those peculiarities which belong to the *Istí'mál i Hind*. Hence for the pronunciation of words the Ghiás is not always the best authority. Even among the meanings of the words, Ghiás enters occasionally an Indian meaning, taking it for Persian. In some cases, from a comparison of several dictionaries, his attention is forcibly drawn to the Indian usage of words, as will appear from the following extract:—

شمیدن بوئیدن و این از جمله لغات غریبه است که فارسیان در آن تصرف نموده اند از عالم طلبیدن و فهمیدن زیراچه ماخوذ است از شـم بمعنی بوئیدن \* لیکن بعد نوشتن بتحقیق پیوست که شمیدن بمعنی بو کردن نیامده بلکه باین معنی هم شنیدن بذون است و بهیم تحریف است \* از سراج \* مگر شمیدن در اصل فارسی بمعنی رمیدن و بدهوش شدن و پریشان شدن و ترسیدن آمده چنانکه در مؤید و جهانگیری ||

"The word شمیدن means *to smell*, and belongs to those Arabic roots which the Persians have adopted and altered according to the genius of their language, as طلبیدن, فهمیدن, &c., because the word is derived from the Arabic شـم *to smell*. After writing this, I found on examination that not شمیدن has the sense of *to smell*, but شنیدن with the *nún*, and that the form with the *mím* is wrong. Thus in the *Siráj*. But شمیدن, as an original Persian word, means *to be frightened, to be perplexed, to be afraid*, as mentioned in the *Farhang i Jahángírí* and the *Muayyid*."

There exist two lithographed editions of the *Ghiás*, one together with the *Chirágh i Hidáyat*, and another printed in 1847, by one *Mír Hasan*, from a MS. corrected by the compiler.

## 27. لطائف اللغات

The name of the compiler is *Abdullaṭíf ibn i 'Abdullah Kabír*. His object was to write a special dictionary for the *Masnawí* of *Maulaví Rúm*. Hence he says—

واین فرهنگ است مشتمل بر لغات غریبه عربیه و الفاظ عجیبه فارسیه مذنوی  
مولوی معنوی \*

He has also written a commentary to the *Masnawí*, entitled *Latáif ul Ma'nawí*, of which our Society possesses a very good MS. (No. 846, 220 leaves, small 8vo.), bearing the muhr of '*Abdulwahháb Khán Bahádur Nuçratjang*.

The compiler lived during the reign of *Sháhjahán*; but the FJ. is the latest dictionary consulted by him.

The Catalogue of our Persian MSS. calls him *Gujráti*.

## IV.

I subjoin a few notes on the *Isti'mál i Hind*. Those who wish to study this important subject, ought to make themselves acquainted with the writings of *Mírzá Qaṭíl*, entitled *شجره الامانی* and *چهار شریعت*; and a treatise by *Anwar 'Alí* on the spelling of Persian words, entitled *Risálah i Imlá i Fársí*. These works have been lithographed and are easily obtainable.

The *change* in spelling, form, meaning and construction, which an Arabic word, apparently without any reason, undergoes in Persian, or which an Arabic or a Persian word undergoes in Hindustani, is called *تصرف taçarruf*. The *taçarrufat* of Persian words are included in the *استعمال فارس isti'mál i furs*, the usage peculiar to the Persians, and the *taçarrufát* of the Hindustani language, and of the Persian written in India, in the *استعمال هند isti'mál i hind*. A knowledge of the latter is of great importance, not only for those who read Persian books written or printed in India, but also for every Hindustani scholar; for although the *Isti'mál i Hind* is looked upon with suspicion by learned natives, we have to bear in mind that its peculiarities are *generally adopted* and therefore correct. So at least for the Hindustani, according to the proverb *غلط عام صحیح و فصیح*.



In its relation to Persian the *Isti'mál i Hind* will of course in most cases appear as something faulty; for the peculiarities may no longer be a natural form of development, or a *غلط عام*, but the result of ignorance, a *غلط عوام كالانعام*. Nevertheless the *Isti'mál i Hind* is visible in every Persian book written by Indians, from the works of their excellent historians down to a common dinner invitation (*ضيافتنامه*) of the daily life. Even the works of a writer like Abulfiaszl, "the great Munshí," shew traces of it. Hence the truth of Mons. Garcin de Tassy's remark that every Persian scholar ought to be acquainted with Hindustani. If this be true for the Persian scholar, it is much more true for the compiler of a Persian dictionary; for a good dictionary ought to be based upon a thorough knowledge of the language in all its forms of development, and must be a history of the language as well as a vocabulary.

But if we only understand by *Isti'mál i Hind* the influence of the Hindí and Hindustani upon the Persian, we would almost identify the term with "the usage of the Persian writers since the establishment of the Mogul dynasty." This would be wrong; for the *Isti'mál i Hind* includes peculiarities which once belonged to the Persian, as spoken in Persia, but which the modern *Írání*, in the course of its progress, has entirely discarded. In early times Persian had become the court language of *Túrán*, and from *Túrán* it was carried to India by the waves of the *Túránian* immigrants and invaders. Hence on the whole the Persian of India is *Túránian*. As Latin in the Middle Ages, so was the Persian in *Túrán*, and subsequently in India, the language of the learned. The works of the pre-classical and classical periods were studied and imitated, and peculiarities have thus been preserved which have long since disappeared in the *Írání* Persian. The difference between the pre-classical and the modern Persian is, of course, not so great, as between Latin and any of the Romanic languages, because the pre-classical Persian had already attained that logical simplicity to which our modern European languages happily tend; and though representing the growth of the Persian language during nine centuries, it is scarcely greater than the difference between the English of Fletcher and Beaumont and the English of our century. The Persian language has been compared to a bare tree, *stripped of all its leaves*. This stripping process, however,

is going on in every spoken language, and shews that the copious and beautiful forms of languages like Sanscrit, Gothic, Greek, and many modern *savage* languages, are as many illogical incumbrances. The sequences of events and the order of things which the imitative genius of the modern languages expresses by the order of the words, are expressed in the ancient languages by the annexation of words and particles rather than by a logical order of the words, as if the speaker was afraid that the hearer could only understand those ideas for which there was an audible equivalent. Whilst many are apt to look upon *stripping off the leaves* as a matter of regret, I would consider it as a step towards delivering the human mind from the fetters of form. Perhaps I tread upon contestable ground. But a fact remains; it is this, that of all nations whose languages are preserved to us, the Persians are the first Arians that pitched the tent of speech on the elevated tableland of logical thought.

Simplified then as the Persian language is, further change in terminations being impossible, the growth, as in modern English, is only visible in the pronunciation, the spelling and the meanings of words. For the study of this development a comparison of the works of the older writers with those of the modern, is essential; and as the Persian written and studied in India has hitherto been imitating the pre-classical and classical Persian of the early invaders, the importance of the *Isti'mál i Hind* is easily recognised.

The following peculiarities are said by native writers to be common to the Persian of *Túrán* and India.

a. Many words end in the *Túránian* Persian in ک (*káf*), whilst the *Íránian* has a گ (*gáf*); as کبگ a kind of partridge, in *Túr.* کبک; *mishg* musk, in *Túr.* مشك *mushk*; اشگ a tear, in *Túr.* اشك; سرشگ a drop, in *Túr.* سرشك. Similarly, بزشگ a doctor, رشگ jealousy, خلشگ, &c., in *Túr.* with a final *káf*.

b. Also in the beginning of certain words; as گشادان, in *Túr.* كشادان (as every Muhammadan in India pronounces); گشنیز coriander seed, in *Túr.* كشنيز.

This difference between the *Túránian* ک and the *Íránian* گ becomes very apparent in Dictionaries arranged according to the first and last letters. Thus in *Surúrí* اشگ stands in the فصل الف مع كاف فارسي, whilst in the *Madár* in the فصل الف مع كاف تازی.

c. The Túránian has preserved a clear distinction between the *واو* and *یا*, when *مجهول* (ó, é) and *معروف* (ú, í). The modern Iránian has only *معروف* forms (í, ú). The words which have a majhúl letter must be learned from the Dictionaries; Indian Persian grammars specify the cases, when the ending *ی* is pronounced *معروف*.

d. The Túránian has in all cases preserved the *نون غنة*. The Iránian has given it up in some, especially after an alif. Thus forms like *ماندم*, *رانددم*, *آن گاه*, *هرآنچه*, &c., are pronounced in Irán *mándam*, *rúndam*, *úngáh*, *harúnchĕ*, but in India still *múndam*, *rándam*, &c.

e. The Túránian never adopted the interchange of *dál* (د) and *dzál* (ذ).

f. Certain words are peculiar to the Túránians. Examples—*وی* *he* for the Iránian *او*; *پور* *son* for *پسر*; *سو* *side* for *طرف*; *شو* *husband*, for *شوهر*; *پگاه* *dawn* for *صبح*; *بیگاہ* *evening* for *شام*; *اری* for *بلی*; *یزنه* *brother-in-law* for *شوهر خواهر*; *ینگاہ* or *ینگا* *sister-in-law* for *برادرزن*; *خسر* *mother-in-law* for *خوش دامن*; *برادر* *brother* for *برادر*; *خسر پوره* *father-in-law* for *پدرزن*; *پالیدن* and *کافتن* *to search* for *جستن*; *تیرا* *to throw the arrow* for *تیرا برتافتن*; *تیرا* *to sit* for *نشستن*; *برخاستن* *to rise* for *خاستن* (cf. *دینه روز* *yesterday* for *دیروز*); *سوار شدن آب* *to swell (water)* for *فوت شدن*; *گذشتن روز* *to pass away (day)* for *زیاده شدن آب* *to die*; *خوابیدن* *to sleep* for *پائیدن*; *قرار نمودن* for *پائیدن*; *رفتن*, the same as *شدن*, e. g., *قربانت روم* *I am thy sacrifice*; *پائیدن* for *شدن*; *فرود آمدن* for *پائیدن*; *گائیدن* for *خلانیدن*; *ماندن* 1. the same as *نهادن* *to put*; 2. the same as *گذاشتن* *to leave behind*, e. g., *چیز را بر طاق ماندو ام*, *I have left the thing on the shelf*, where *ماندو* is a Túránian form for *مانده*; or, *بگذارید این خانه را بمانید*, *leave this house* (بگذارید); 3. the same as *طلاق دادن* *to divorce*; 4. the same as *گائیدن*; *نهادن* *to leave behind*; &c.

Although several of those words do occur in Iránian authors, yet we generally find them used in peculiar places, as in rhyme, where it was difficult to avoid them; or in order to prevent repetitions, &c.

The following peculiarities appear to be limited to the Persian spoken and written in India.

a. Words have peculiar meanings. Examples—*آسوده*, the same as *سپیر* *satisfied*; *پس خوردہ* *leavings*; *غیبت* *absence* for *غیبت*; *مشل* *misl a*

*set*, the same as *ردۀ جامه* *a* (made up) *coat*; *حلال خور*, the same as *کناس* or *حاکروب* *a sweeper*; *برف* *baraf*, often pronounced *barf*, *ice* (for *snow*); *داماد* vide Vull. Dict.; *خلیفه* a flattering title applied to cooks, tailors, &c.; *سبزی* *hemp* for *بندگ*; *سه پهر* *afternoon*; *ناچار* for *ولایت* *Kábul* and *Persia\**; *خالصه* the royal exchequer; *خارجہ* and *ترک* *tark* the catch-word at the bottom of the page of a manuscript; *سرکار*, vide Vull. Dict.; *جاگیر*, vide Vull., *also* board given to a poor student who is to teach children in return; *صوبہ* 1. a province, 2. the same as *صوبہ دار* an officer in charge of a province; *رسالہ*, the same as *رسالہ دار*, an officer commanding a troop; *آبکاری*, vide Vull.; *خواہ مخواہ* without reason.

b. The word *کہ* is pronounced *ké*, not *kī*. This seems to be the old form *کے*, still preserved in *کاشکے*. The *Iszáfat* is pronounced *ě*, not *ī*, and *é* in cases of words ending in *ہ*; e. g., *خانہ من* *khanah é man*. The word *پادشاه* is pronounced *بادشاه* *bádsháh*, as *پاد* *pád* in Hind. means *crepitus ventris*. Similarly do the Persians use the form *انکز* (a prick to urge on an elephant), in order to avoid the Hind. *انکس* which sounds, as *Rashídí* observes, like *آن کس*. Other Indian pronunciations are—*پلک* *palk* and *palak* for *pilk* an eyelid; *فغان* *fighán* the same as *نالہ*, for *fughán*; *قائزہ* for *قیزہ*, already observed by *Abul-Fazl* in the *Aín i Akbarí*. Words of the same class as *عفو*, e. g., *سہو* a mistake, *ہجو* a satire, *وحی* a revelation, *سعی* exertion, have lost the *jazm* and are pronounced *'afó*, *hajó* with the *واو* *مجبہول*, the accent being on the penultima, but *sa'í*, *wahí* with the accent on the ultima.

c. Peculiar forms are *یارش*, *زیبایش*, *پیدایش* (the first and last occur in *Abulfazl*), for *یاری*, *زیبائی*, *پیدائی*, the ending *ish* being properly restricted to nouns derived from *verbs*; *ترشائی* for *ترشی* acidity; *کسائی* (derived from *کس*), for *آدمیت* humanity; *سائیس*, *سائیس* or *سائیس* a groom, for *سائس*; a plural *اجنہ* *ajinnah* ghosts; *گنجیفہ* a pack of cards, for *گنجفہ*; *سچان* for *سچان*, vide Vull.; *درستگی*,

\* *Vullers* has at least half a dozen blunders in his dictionary, all arising from his ignorance of the meaning of this word. Thus under *اصول*, in his *Corrigenda* II, p. 1558, No. 2, in regione *Kashmír* *ولایت* *Kashmír* and *Persia*; also sub *چیتہ جیتہ کردن* *Kashmír* and *Persia*; also sub *چل دختران* I, p. 546; s. *چل دختران* I, p. 578, &c. Now-a-days in *India*, *لاویت* means *Europe*, esp. *England*.

سختي, مهرباني, درستي (Abulfaszl), for مهربانگي, سختنگي, مهربانگي, the ending *gi* not leading to an adject. form in *g*; دوغله and دوغله a mongrel; اسپ ماده for اسپ ماده; الا for الانه; عباد الله for باد الله, a proper noun; جريدانه; جامدان *a wardrobe*, for تلاش; پائله for پائيله; *a fine*, for جرمانه; ربيع الآخر for ربيع الثاني; جماد الاول and جماد الآخر for جمادى الاولى and جمادى الاخرى; داوات for داوات; داروغه for داروغه; دكان for دكان, a shop; دواوين for دواوين; شوله for شوله *a certain dish*; لازم for لازمي; صميم *pure*, for صميمي; ابريشم for ريشم; كخواب for كخواب; لازم for لازمي; صميم *pure*, for صميمي; ابريشم for ريشم; كخواب for كخواب; مع for مع; هرج for هرج; مفرغ for مفرغ; مع for مع; كخواب for كخواب.

*d.* In words beginning with *k*, the Madd is often omitted; as اچار pickles, استر lining,\* استين sleeve, ابفت canvass, آماده ready, التمغا a royal order, آبكار a distiller, for آچار, آبفت, آستر, آماده.

*e.* After a long vowel we often find a vowel elided; as آفزين for the Iránian *áfarín*, مولوى *maulwí* for *maulawí*, آمدگي *ámádgi* for *ámádagi*, پوشيدگي *póshidgi* for *póshidagi*, خالصه *khalçah* for *kháliçah*, آژدن *ázhdan* for *ázhadan*.

*f.* Two Sákins are avoided; as ارجمند *arjamand* for *arjmand*.

*g.* The Persian letters گ, چ, پ, are used instead of the Arabic اسپ; افكندن, شكوفه, شكافتن, for افكندن, شكوفه, شكافتن; ب, ج, ك, خرج for خرج; ديबाچه for ديباچه; غلچه for غلچه; تب and تب for تب, ثب, for ثب.

*h.* The Tashdíd of many Arabic words falls away, as نواب *nawáb* for *nawwáb* an (Indian) Nawáb; ذرة, pl. ذرات, an atom.‡

*i.* The following pronunciations are very common, though generally *prohibited* in the Dictionaries—خزان *khizán* autumn, for خزان *khazán*; دراز *diráz*§ for the Persian *daráz* long; شنبه *shambah*, and even *shumbah*|| Saturday, for شنبه *shambih*; پلاو *pulaw*, and even پلاو, a well known dish of rice, meat and spices, for پلاو *paláv*. The modern

\* Entered by Vullers as Persian. It is Indian.

† So in many Persian Dictionaries written by Indians.

‡ There is a curious mistake in Vull. Dict. I, p. 378. Burhán, whom Vullers copies, has پنده بمعني نقطه و ذرات هم بنظر آمده است; but Vullers does not observe that ذرات and نقطه (the Indian printer of the Burhán left out the Tashdíd) are synonymous, reads ذرات, for the A. ذرعت, and translates *cavities in anteriore capitis!*

§ Vull. also has *diráz*, although Burhán gives clearly نماز *namáz*.

|| Vull. also has پنجشنبه *panjshambah* I, 375. b., and سهشنبه *sihshambah* II, p. 354, whilst in other places he has correctly *shambih*.

Persian and Turkish have پلاو *piláw*. درویش *durwesh*,\* for *darwīsh a beggar*; نمک *nimak salt*, for *namak*; نمکین *nimkín, adj., for namakín*; گواه *gawáh a witness*, for *guwáh*; گره *girah a knot*, for *girih*; مزدور *mazdúr wages*, for *muzdúr*; کاغذ *kághidz paper*, for *kághadz*.

k. A great number of Arabic words are universally wrong pronounced in India; as قلعه *qil'ah a fort*, for *qal'ah*; قیامت *qaiámat the resurrection*, for *qiyámat*; قطعه *qat'ah*, for *qit'ah*; عروس *'urús a bride*, for *arús*; هجر *hijr separation*, for *hajr*; عجز *'ijz weakness*, for *'ajz*; رجا *rijá hope*, for *rajá*; فضا *fizá space*, for *fazá*; رضا *razá contentment*, for *rizá*; جیب *jéb a pocket*, for *jaib*; غیاث *ghaiás* for *ghías help*; شهاب *shaháb* for *shiháb*, a meteor; عصمت *'ačmat chastity*, for *ičmat*; موقع *mauqa'* for *mauqi'*; موسم *mausam a season*, for *mausim*; خیمه *khúnah a tent*, for *khaimah*; شجاعت *shuját bravery*, for *shaját*; حماقت *himáqat* for *hamáqat*, folly, قصور *qačúr a fault*, for *qučúr*; عقوبت *'aqubat* for *'uqúbat*, punishment; حشمت *hashmat* pomp, for *hishmat*; جنت *jinnat* paradise, for *jannat*.

l. Peculiar spellings; as ازدحام for ازدحام; پیکار for پیگار; تعویذ for تعویذ. Proper nouns are often written together, as حسینعلی for حسین علی. Similarly, صاحب دل for صاحب دل; انشاء الله تعالى † for انشاء الله تعالى; ان شاء الله تعالى; ان شاء الله تعالى consisting of; انحضرت for انحضرت; عن قريب, ذی حجه, ذیقعدة, ذیحجه, علیعدة, عنقرب; انحضرت. Reversely, سادله لوحیها, خانهها, موسا for موسی; خورم *happy* for *khurram*, رحمان for رحمان.

m. Barbarous forms; as دارالکچهری *books* for *beháyat*, پیرگناز, پیرگناز, پیرگناز, پیرگناز; مرفه الحال for مرفه الحال; مشرب *mucharrab greasy*; شب لیلۃ القدر *firísad*, فرستد for *firísad*, فرستد *he sends*; قلف *qufl* for *qufl*, a lock; قطع for قطع; نماز خواندن, نماز کردن, for *نماز کردن*.

## V.

The following terms, abbreviations, &c., are of frequent occurrence in native Persian Dictionaries:—

1. اسدالحکما *Asadulhukamá*, the poet Asadí of Tús, Firdausí's teacher.

\* Adopted by some Indian Dicts., as the Ghias, on a mistaken etymology.

† Thus also in Persian MSS.

شیوای طوسی *Shéwá i Túsí*, Firdausí.

فصیح گنجوی *Faṣīh-i-Ganjawí*, Nizámí of Ganjah.

خالق المعانی *Khalláq ul Ma'ání*, the "shaper" of meanings, Kamál of Iqfahán.

قدوة المتغزلین or شیخ شیرازی, Sa'dí.

لسان الغیب or کمال المتغزلین or خواجه شیرازی, Háfiz.

کلام متقدمین *kalám i asá'idzah* (plural of *ustádz*), or کلام شعراى بزرگ, the pre-classical and classical poets.

In quoting a poet, the word *rást* is often used, as حافظ راست

*Háfiz says.*

2. The Mogul emperors of Delhí are rarely mentioned by their names, but by their *laqabs*.

فردوس مکانی *firdaus makání*, Zahiruddín Bábar, 1526 to 1530.

جنت آستانى *jannat ástání*, Naçiruddín Humáyún, 1530 to 1556. *Jannat áshyání* is also used.

عرش آشیانی *'arsh áshyání*, Jaláluddín Muhammad Akbar, 1556 to 1605.

جنت مکانی *jannat makání*, Núruddín Muhammad Jahángír, 1605 to 1627.

فردوس آشیانی *firdaus áshyání*, Shiháb uddín Muhammad Sháh-jahán. He is also called صاحب قران ثانی *ṣāhib qirán i sání*, the second lord of conjunction, Taimúr, his ancestor, being the first. 1627 to 1658.

خلد مکانی *khuld makání*, Muhí uddín Muhammad Aurangzéb, 1658 to 1707. Native historians prefer the name *'Alamgír*.

خلد منزل *khuld manzil*, Quṭbuddín Muhammad Mu'azzim Sháh 'Álam, also called Bahádur Sháh, 1707 to 1712.

Regarding the form of these *laqabs* I may mention, that there are abstract nouns. Thus عرش آشیانی means an occupying of the highest heaven as a resting place. Like the abstract noun علامة *'allamah*, it then becomes a title, "dwelling in heaven." Similar terms are

مريم مکانی *miryam makání*, dwelling with the Virgin Mary, the name of one of Akbar's wives; نور چشمی *núr chashmí* my dear son; قبله گاهی *qiblahgáhi* my revered teacher; مچذوبی *majdzúbí*, pr. my attracted one, my pupil. Native grammarians call this یای متکلم *yá i mutakallim*, as if قبله گاهی were the same as قبله گاه من *qiblahgáh i man*.

We may compare our *Mylord* and the A. *sayyidí*. When these words

are followed by a proper noun, they do *not* take the *إضافت*, as *قبله گاهی* qiblahgáhi Muhammad Ghaus; but you may say *قبله گاهی من* qiblahgáhi i man. Similarly the word *بندگی* bandagi does not take the *Iszáfat*, when followed by the name of a *Walí* or a *Shaikh*, whilst other titles, as *حضرت*, *خدمت*, *ملازمان*, &c., take the *Iszáfat*.

3. *لغت* *lughat* means, 1. a dictionary, the same as *فرهنگ*; 2. the words of a dictionary are its *لغات*; hence you may say *كشفت اللغات* or *كشفت اللغت*; 3. language, as *لغت نازی*, although in this sense the word *زبان* is preferred; 4. a particular form of a word. You say *استا لغتے است از اوستا* *ustá* is another form for *avestá*.

*عالم* 'alam, a class of words. You say, *از عالم رودبار* is *زنگبار*, belongs to the same class as *rúdbár*, i. e., to the nouns ending in *بار* *bár*.

*این سند خواهد*, this requires a proof.

*این معنی باین بیت متمسك شده*, this meaning is supported by the following verse.

*در رشیدی گوین*, the author of the *Farhang* says, *Rashídí* says.

*سماع* *samá'*, and *تسامع* *tasámu'*, verbal information regarding the correctness of a word, obtained from the *اهل زبان* *ahl-i-zabán*, the Natives of Persia, or from an *استاد* *ustád*. The same meaning has the phrase *از اهل زبان بتحقق پیوسته*.

*لهجه* *lahjah* provincial pronunciation. You say *دكان بزیادت واو موافق لهجه هند است*

*dúkán* is the Indian pronunciation of *dúkán*.

*عرف* 'urf or *تعارف* *ta'áruf*, usage.

*تصحیف* *taṣḥíf*, an error in spelling.

*تحریف* *tahríf*, an error in the meaning of a word.

*فنامل* *fa-ta-ammul* or *فافهم* *fa-afham*, reflect, be careful. pay attention. Lexicographers often use this phrase after explaining a difficult verse.

*تذبح* *tatabbu'* or *تفحص* *tafahhuṣ* lexicographical criticism.

4. The following grammatical terms are noticeable—

*واو مجهول*, *یای مجهول*, or *واو فارسی*, the same as *یای فارسی*.

*زده*, the same as *موقوف*; e. g., *ارجمند بچیم زده*, "pronounce *arjmand* with a *jazm* above the *ج*, and not *arjamand*."



The word *jazm* is never used in Persian Dictionaries, *sukún* being the usual word.

Every alif in the beginning of a word is called همزة; hence in spelling استاد, you say بضم همزة, baszamm-i-hamzah, not baszamm i alif. And in spelling آفتاب, you would say ذه و فای زده بفتح همزة و الف و فای زده.

The sign — is called شکل همزة *shakl-i-hamzah*. This explains the phraseology of Bh. under چهره *chihraí pink*, where he says:—

بهمزة و تثنائی رسیده در تلفظ نه در رسم خط ۱۱

“The word چهره, when pronounced, has an alif and a yá-i-tahtání, چهره ای, but you must not write them.” The sign of the hamzah above the *é* cannot be left out, as Vullers has done, p. 605a. Similar words are پنجه, فاخته of the same colour as the *fúkhtah*-pigeon, نقره, سرمه. The spellings نقرئی, بستئی, سرمئی are Indian, and not considered good. This corrects several mistakes in Vullers' Lexicon. Regarding the shakl i hamzah in words as مكافؤ, ملجأ, &c., vide the author's *Prosody of the Persians*, p. 14.

In Lucknow and Delhi prints we often find a shakl-i-hamzah above the silent *é*, as خوابیده و بیدار for خوابیده و بیدار. This pedantry is also recommended by the grammarian 'Abdulwási' of Hásnah. Another absurdity of modern MSS. and prints is the spelling بلک for بلکه, though Ghiás approves of the former.

The letters of the alphabet may be treated as masculines or feminines; you may say شین منقوطه, or شین منقوطه. For غیر منقوطه *ghair manqútah*, you may say بنقطه, or بنقطه *bénuqat*.

The word کنایه *kináyah* is followed by the prep. از, in imitation of the Arab. عن. You say:—

نی کنایه از دل پردرد و سوز شاعران

“The sorrowful heart of a poet is compared to the plaintive *naí*.”

## VI.

Among the Dictionaries printed in Europe, I shall only mention Johnson's Dictionary and Vullers' Lexicon Persico-Latinum Etymologicum.

It is difficult to make a comparison between the two, as the objects of the compilers are different. In point of *usefulness*, Johnson's work is the better of the two; \* it is eminently “the translator's dictionary.” It

\* Vullers does not think much of Johnson. He classes him with Castelli, Meninski, and Richardson, and says:—“Horum enim operum accurata compa-

does not pretend to be a critical dictionary, which Vullers does. Johnson gives Arabic words, in which he is exceedingly exact, as he had good sources; Vullers has only a few. The Persian words of both Dictionaries contain a great number of words and meanings that never existed, and many wrong spellings, because both used the *B.* and the *Haft qulzum*—works which compilers ought not to use. But the number of mistakes is greater in Vullers, because he has used other bad sources, as shall be shewn hereafter. On the other side Johnson has given many meanings derived from the study of Persian writers, in which point Vullers is sadly deficient. Again, for the *Isti'mál-i-Mutaakhhharín*, Vullers is better, as he has used, from the middle of the letter ج, the *Bahár i 'Ajám*.

For those who use Vullers' Lexicon, the following remarks may be of use:—

The words marked in Vullers

*C.* (Castelli).

*C. ex pers. vers. V. Test.* (words taken by Castelli from some version of the Old Testament).

*C. ex G.* I do not know what this means.

*F.* (*Farhang-i-Shu'urí*)\*.

*M. ex F.* (words which Meninski took from the *Farhang-i-Shu'urí*).

and *B. in app.* (the appendix by Captain Roebuck) are nearly all doubtful.

As examples of words marked *C.*, *C. ex pers. vers. V. Test.*, and *C. ex G.*, I shall mention—انفده, a blunder for ايغده; انفنج; اواز; اوازی; اوزند, a blunder for اورند; اويان, a blunder for اويان; باربزه; باريدگي; بارديج; بادبانہ; بابره; آبان; بتانج; بالائين; باشا; بازوشدن; باره; بخواريدن; بخشه; بتراهنگ; بذانج (which itself is doubtful); بدس; بغراو; نسك; بسك; بزخيد; بریدن; برهان; بردار; بدس; شکه; شکه; شقه; شغدون; شناوش; &c.

ratione cum primariis fontibus ipsis [B. and HK. ?] facta edoctus sum, permultas in iis significationes esse allatas, quae in falsa et perversa interpretatione exempli primarii nituntur indeque utpote falsas prorsus esse delendas." *De te fabula narratur.*

\* I mean those words marked with the letter F, which Vullers did not find in B., Bh., HK., SHL.

The MS. of the *Farhang-i-Shu'urí* which Vullers used, must have been the worst possible in existence. But I do not think that the Dictionary itself is trustworthy. As I have seen no copy of this Turkish Dictionary, I am merely guided by quotations in Vullers which mention the sources from which F. extracted. As F. used the *Sharafnamah*, *Farhang-i-Jahángirí*, *Sururí*, the *Majma'-i-Khání*, his Dictionary ought to be a model. But F. has *not* made a proper use of his sources, and gives *hundreds* of words from them, which are nowhere to be found in the numerous and most excellent MSS. of FJ., Sur., Sh., &c., in my possession. Thus the references of F. in Vullers to the *Farhang i Jahángirí* under پاشیب, پتیدان, پزندخ, پرهنج, are wrong; my MSS. of the FJ. contain neither the last three words, nor the absurd meaning of the first. So likewise F.'s references to *Sururí's Majma'ulfurs* under بزدك, بپروفته, بستو\*, بستمه, بنوند, بپرگال, بپیراسته, بپیراد, بپرغال; *Sururí* contains nothing of the absurdities ascribed to him. F.'s references to the *Sharafnámah* under بپخشیدن, بپروال, بپیراد, بپرغال; and to the *Majma'-i-lughát-i-Khání* under بچماق, بلاچور, بانبوسیدن, are entirely fictitious. Nor did Burhán find the above words in *his* MSS. of the FJ. and Sur.

These are examples taken only from words beginning with ب *bé* and پ *pé*.

At least one-half of the verses copied by Vullers from F. have neither sense, nor metre; and it is a matter of surprise, how Vullers could have entered them at all. Examples:—

—استاد لبیبی اندخواره  
 F. ; e. g., in hoc versu

ز خشم این کهن گرگ ژکاره  
 ندارم جز درت هیچ اندخواره

This is a blunder for اندخواره. F. did not observe the curve of the letter *sín* after the خ. † Bh. quotes دقیقتی (metre *hazaj*)

ز خشم این کهن گرگ ژکاره  
 ندارم جز درت اندخواره

—بامس. Read in Daqíqí's verse خدا یگانا O God!, for خدا یکانه; and for the absurd verse of Shams-i-Fakhrí read (metre *hazaj*)

همچون خر لنگست حسودت بودل در افتاده و پربار بمانده شده بامس

“Thy enemy has fallen into a mire like a lame ass, laden and left without help.”

\* For دستار رومیان بند, as given by Vullers, Sur. has correctly دستار و میان بند.

† Similarly Vullers on p. vii. of his preface, in the fifth note حیده *hibbuhu* for حسیده *hasbuhu!*

ببر. Vullers' verse from the Sháhnámah is given in Rashídí as follows:—

یکه خام دارد ز چرم پلنگ      بپوشد همی اندر آید بچنگ  
چومن بدرپوشم بروز نبرد      سر چرخ مایه اندر آرم بگرد

برینش *burínish*. Vullers quotes from F. the following verse of Nizámí—

دلے باید اندیشه را تیز و تند      که برینش ناید ز شمشیر کند

and says:—"in quo tamen falso et contra metrum legitur برینش

[būrínish], quod *e conjectura* in برینش [burrínish] mutavi." But by this *conjecture*, Vullers makes the second foot مفعولن *maf'úlun* — — —, instead of فعلون *fa'úlun* — — —! My MSS. read correctly

دلے باید اندیشه را تیز و تند      برینش نیاید ز شمشیر کند

بشار. In the verse of Amír Khusrau read در وحل instead of Vullers' دروحدل, and translate:—"How may a weak man get rid of his frame of clay; an elephant even is helpless when he sticks in the clay." The fourth meaning in Vullers is quite useless, as پای بند is an adjective, and the same as the گرفتار of the fifth meaning.

3) *perturbatio*. For Vullers' verse from the Sháhnámah read:—

مرآن ازدها را بصد پاره کرد      بسے شور و پرخاش و پتیاره کرد

Again, Vullers' words 2) *in hoc versu ejusdem poetae* are wrong, as the verse quoted belongs to سید ذوالفقار, but not to ابوالفرج رونی, F. having changed the order of the meanings given in the FJ. The *fifth* meaning is very likely wrong, as the MSS. read the second *miçrá'* (metre *muszári'*)

بیغاره تک—رک باد بزبان دهد

تا. Vullers p. 408, a. For the verse of Shaikh Auhadí read (metre *khafíf*)

بنویس—۵ برات برجائے      کز دو خروار ادا کند تائے

where some of my MSS. of the *Jám i Jam* read خروار کز سه. "He (the king) writes out at once a money order, when he (the paymaster) pays him (the poet) out of the two loads of money ordered by the king, only half a load."

The verse quoted for the fifth meaning, is given in good MSS. of Háfiz as follows (metre *Mutaqarib*)—

معنی کجائی نوائے بزبان      بیکنائی او که تائے بزبان

“Where art thou, singer, strike up a tune! By His unity, strike up a tune!” Vide also Vullers’ Lex. I. p. 920 a., under *دوتا*. But this verse belongs to Vullers’ *sixth* meaning. Again, in the fifth meaning, my MSS. give the second *miçrâ’* of Kátibí’s Rubá’í as follows:—

بے صوت خوش مبادا خالی جائے

تُرنگ. For the verses read—

شب کنی روز و روز در کارش      در نویسی بدرج طومارش  
یاز شعـریش بر ترنگانی      بقـاضا قدم بلندگانی

but there are a few verses intervening between the two. The two causatives *بترنگانیدن* and *لنگانیدن* may safely be entered in our Dictionaries.

تَز. For the first *miçrâ’* of Hakím Sózani’s verse read (metre *hazaj*):—

فخر اھم مغز گوز از بهر آنرا

“I do not want to eat the *góznut*, because, &c., where *از بهر آنرا* is *old* for *از بهر آن*.” Old Persian poets often use *را* after the prepositions *برای*, *بہر*, *از بہر*.

The words extracted by Vullers from F.—I mean again those which are not at the same time marked with B.—are very extraordinary. Examples:—*ابلم*; *اسکدار*, a blunder for *ابلیسہ* and *ابلیتہ* *برہ*; *آبام*; *آزودہ*; *آزود*; *آزودہ*; *آرزود*; *آرداد*; *آدک*; *آخیز*; *آجاز*; *ابره* for *آزفت*; *آغرة*, a blunder for *آسید* for *آشید*; *واژگونہ* for *آشگونہ*; *آب زرفت* for *آشچرة*; *آلمون* and *آگلیون*, *آقشته*; *انچرة* *آمرغ* *ámogh* for *آلوشیدن*; *آلر* for *آلسر*; *آوان* a blunder for *آوارہ*, the *ré* and *hé* having been drawn together; *آهنچلوغ* the *non plus ultra* of a Persian Infinitive; *آیینان*; *آینت* and *آیفت*; *آهنو*; *آلائیدن* *آموختن*, *آلودن*, &c. F.’s Infinitives, though perhaps correctly formed, have been invented by grammarians *in usu tironum*, but they ought not to be given in a Dictionary; just as *تاء tá vacca quæ semper mulgetur* (Vull. p. 408), *شاء sá vivum facit omne* (Vull. p. 495), &c., were invented *in usu a b c dariorum* on the *C* for *cow*, *D* for *dog* principle!

As the above examples are at random taken from the first sixty-five pages, Persian scholars may estimate the number of useless words and blunders in Vullers’ Lexicon.

Nor is Vullers happy in his etymologies. The reference to *pisang* under بسنگ, p. 243, may be learned; but a date-palm is not a plantain-tree. بطریق, p. 249, does not come from *patricius*, but from *patriarch*. Under بادرة *bádrah* hastiness, p. 162, Vullers compares رة *ráh* with رة *ráh*, mistaking بادرة for a Persian word; but the word is Arabic, and should be pronounced *bádirah*.<sup>3</sup> بخشى *bakshí*, p. 197, is quoted as belonging to a *lingua exotica*, but it is Persian, and the same as بخش كنده. Under برسين *clover*, p. 221, he says, *deest in ceteris lexicis*; it is in every Arabic Dictionary; just as توزك, p. 480, is in every Turkish Vocabulary. The Sanscrit word under بستام, p. 239, may also be very learned, but it was useless, as the whole word is one of the FJ.'s blunders.\*

Another defect of Vullers' Lexicon is this, that in case of words having several forms, the meanings are often given under the *unusual* or *doubtful* form. Thus, in the case of آغول and آغیل, where Vullers has put the meaning to آغول, instead of to آغیل, for which alone the Dictionaries give examples. Examples of such displaced meanings are frequent.

The use which Vullers has made of the Bahár i 'Ajam, cannot be approved of. His extracts are most desultory. In hundreds of cases he has given the least useful examples, whilst the number of words which he has altogether omitted—on what principle, I do not know—is very large. We have only to compare the articles جل *jul*, جلاله *jallád*, جمعه بازار, جمالستان, جمه, جمال, جم, جماع, جلو, جلدی, جلد, جلاله, جو, جذون, جنگ, جنجذانی, جنت درسته, جذابت, جذاباز, *jannáb*, جناب, جیبه, جهان, جوشن, جوشیره, جوشقان, جور, جواهر, جوان, جواز in Bh. and Vull. Bh.'s valuable notes to some of these words, his fine articles headed جلاله, جنت درسته, جل, جمال, &c., are entirely left out.

\* It should be Ar. بسام *bassám*, smiling; Khusrau (metre mujtass)—

جهان که نزد خردمندان دفتر ضحک است به نیم خنده نیرزد ازان لب بسام

"The world which in the eyes of wise men is a book of laughter, is not worth half a smile from the ever-laughing lip of the sweetheart"—where the FJ. reads بستام *bistám*, inventing at the same time the meaning a coral.

Besides it would not be Persian to say *lab-i-bistám*, a coral lip; it should at least be لب بستام رنگ, as you say لب مرجان رنگ. Similar mistakes of FJ., adopted by B. and Vullers, are الوا *ulwá*, a star, for A. انوا *anwá*, pl. of نوء *nau*; جوجم *jójam*, for the Arabic حوجم *hójam*, &c.

In the verses and explanations quoted by Vullers from Bh. we find the same want of understanding, as in the verses quoted by him from F. Examples:—

جرم *jurm*, p. 513. For راز بها *bahá ráz* read از بهار *bahár az*.

جعبه, p. 517. Vullers has no idea of what Bh. means. He reads آن در تری *dar tarí i án*, and translates *fructibus recentibus*; but Bh. has آن در توی *dar túe án*, in the inside of which. Again by سرپوش *sarpósh*, Bh. means *a lid*, so that طبق will be the *cup* or *plate*, and جعبه the lid of it. Hence the nice verse of Tásír, which in Vullers has neither sense nor metre (Ramal)—

باشد از غنچه گل جعبه و از گل طبقش که صبا توشه بفردوس برد بوی ترا  
—where the two lips of the sweetheart are compared to a rose and a rose bud, the latter resting like a lid upon the former, and the scent of which is used by the zephyrs as provisions for their journey to paradise. Vullers reads دار *dár* for از *ó az*.

جفته, pp. 519 and 520, c) *paedicare*. For در غلام کردن read کردن اغلام. In the verse read ازین بیدش *bísh azín*, for پیش ازین *písh azín*.

چنگ p. 533. Read زنگی for زنگی; else the verse has no metre.

چنگلی p. 534. Read رعونت *ru'unat* silliness, for Vullers' زعونت *za'aunat*. This verse is quoted by Bh. as a proof for the word چنگلی *jangalí i yakpá*, *an animal of a man's shape, having only one leg; it is proverbial for its stupidity*. Hence Vullers has left out the word, but given the verse.

جو p. 535, 3) coll. جوی *fluvius*, et dicitur de *aqua* quam in calamo narcissi servare solent, ut narcissus diutius in statu recenti remanere possit. This is a sad blunder. Bh. has جو نرگس *jav-i-nargis*, a *grain* for the narcissus, not جوی *a river*. The metre of Mukhlíç i Káshí's verse (*hazaj*) shews that we have to read *jau*, and not *jú*. The grain is put into the cup of the flower to keep it from shrinking.

The reference in the fifth meaning to the Sharafnámah is also wrong.

Thus throughout his whole Dictionary.

The mistakes in Vullers arising from his being unacquainted with Hindustani, deserve a short notice. Examples:—

اکبری, p. 116, *i. q.*, آشرفی. *First*, the madd of آشرفی is wrong; *secondly*, اکبری is a gold or silver coin of the emperor Akbar.

انگریز, p. 134, *English, an Englishman*. The Persians and Arabs say انگلیس *inglīs*, the Hindustanis انگریز *angrēz*. We may compare the modern گرجا *girjá*, a church, with the Portuguese *igreja*, and the Greek *ekklēsia*.

اوده p. 140, *nom. urbis cujusdam B*. It is *Oudh*, the famous अवध or अयोध्या.

بابو, p. 155, *a kind of wandering Muhammadan monk, R*. Vullers might have left out this error of Richardson's. Similar mistakes are آزاب, p. 29, for عزب 'azab and عزبستان 'azabistān; باختگاری *bakhtigārī*, p. 194, for پخته گاری *pukhtahkārī*; بخششی جز p. 197, for بخششی جز *bakhshī-i-juz*, a deputy paymaster who serves under the کل بخششی *bakhshī-i-kul*, or paymaster-general; بدسج, p. 204, for بدسنج *badsanj*, as you say خوش سنج *khushsanj*, graceful; بذرگري *badzrgari*, p. 207, for برزگري *barzgarī*, or برزه گري *barzahgarī*; بستا, p. 239, an Indian spelling for بسته *bastah*; بشگیر *bashgīr*, p. 246, for پیس گیر *pešgīr*; بیلاق *bēlāq*, p. 303, for ییلاق *yēlāq*; پالنگ and پالنگ پوش, p. 323, for پلنگ and پلنگ پوش, &c.

بنگاله, p. 269, *nom. magnae urbis et olim metropolis in Hindústān*. This absurdity is supplied by F.

بهله, p. 287; the extract from Richardson, with the exception of the meaning, *a violin*, is correct. The word is Hindee, but occurs very often in Indian Historians. It is a purse of money kept at court for paying alms, rewards, &c.

بولج *búlach*, p. 279; this should be پولج *púlaj*.

پوله p. 384. This is the Hind. پولا *pólá*, a word often applied to fruits.

پیهو, p. 406. This is the Hind. term for *pulex communis*.

زنتنبور, p. 465. 3) *nom. arcis in Hindustan, B.*, *nomine zantambúr celebris, F*. This absurdity is, of course, supplied by F. It should be رنتنبهور *rantanbhúr*, as correctly given by FJ., or Rintambore.

توب *tob*, p. 475; Vull. does not understand the Hind. تھان *thán*, a piece of cloth of a fixed number of yards, *Germ. eine Webe*.

جکر p. 521, the same as ककड़, *a squall*.

جهان آباد, p. 543. Vullers in his extract from Bh. writes *twice* شاهجهان *sháhjahán*, for شاهجهان *Sháhjahán*, the famous emperor of India. I am afraid Vullers has not understood Bh.'s phrase

اما مردم ایران بنابر تعصب جهان آباد میدویند ॥



“It is from obstinacy that the Persians call this town Jahánábád, and not Sháh-jahánábád.” The emperor Sháhjahán was often ridiculed by the Persians for assuming the title *Sháh of the world*. Even the then Sultan of Constantinople (خوندار روم) made once in a letter a satirical remark on the emperor’s magniloquence, when his clever court poet Kalím got him out of the difficulty by composing an ode, in which the following verse occurs (metre muszári)—

هند و جهان زروي عدد هر دو چون يكديست شهر اخطاب شاه جهانى مبرهن است

“The words هند (5 + 50 + 4 = 59) and جهان (3 + 5 + 1 + 50 = 59) are in point of *value* the same; hence the emperor has a clear right to the title *Sháhjahán*.” For this clever verse Kalím received from the بهله his weight in gold, and his ode was sent to Constantinople.

چپر *chappar*, p. 560; this word is the Hind. چھپر *chhappar*.

چیتل *chétal*, p. 607, This is a mistake often to be met with in Persian books printed in Europe. The correct form is جیتل, with a ج *jím*. The word is *spelt* by Abulfaszl in the A.A., p. 27, l. 4. Nor is it a *numus cuprinus*, but an imaginary division of a *dám*, one silver Rupee (of Akbar) being equivalent to forty copper *dáms*: “Accountants have divided the *dám* into 25 *jetáls*.” A.A., l. c.

دوآنى, p. 918, a coin, the 8th of a gold muhur. Thus Vullers from Johnson. It is the eighth part of a rupee, not of a gold muhur.

دودآلود, *dúd álúd*, p. 923, 3) *n. s. nom. magni oppidi in Hindustan F. sine exemplo*. This absurdity is likewise supplied by the *praeclarum opus* of F. Whoever heard of a town *Dúdálúd* in India? It a blunder for دولت آباد *Daulatábád*.

كذل, II. p. 797; a reference to كودل was required. So likewise, p. 920, under كول, to كهولنا; and under توره, p. 479 b., l. 24., to تهورا.

Vullers is also most unfortunate with his اضافات. As the *Iszáfat* of the Persians is very badly treated in the existing Persian grammars, I trust I shall be excused for inserting here a few notes on the *faké i Iszáfat* (فك اضافه), or the *omission* of the *Iszáfat*, reserving some of Vullers’ mistakes for foot notes.

The *Iszáfat* is omitted

a. Aiter, صاحب, میرو, عاشق, دشمن, نایب, ولی, صنم, پسر (not in prose), شاه; as—صاحب کمال, صاحب بحر, an admiral, میرو توشك

the keeper of the wardrobe; عاشقِ سخن a passionate hunter, عاشقِ باد, عاشقِ پسر a foe of decency; نایبِ کرم the representative of God's mercy on earth (a flattering epithet for kings); ولی نعمت *walí ni'mat*, a benefactor; ولی عهد a viceroy; similarly, قائم مقام one who acts for another; پسر ترکی and پسر دلفریب a beautiful boy, پسر بزاز, پسر قصاب, پسر جهان\* Sháhjahán, شاه بندر a harbour-master (in poetry the شاه would have the nímfathah); صنم هندونزاد an Indian sweetheart.

b. After سر وقت, سرزشته, سرزمین, دامن, اول, میدان, پس, سروراه, سرمنزول, پس کوچه, the space behind a wall, سرچشمه, سر دیوار, پس خورد, the day of judgment, پس خورد, leavings (Indian usage); میان پاچه, the same as شلوار and فرج; اول شب, in the beginning of the night, اول روز, اول پرستندگان, اول the first of the worshippers. The last is poetical usage—

چه معنیست در صورت این صنم که اول پرستندگانش منم  
(Sa'dí) "What can be the secret of the figure of this idol (of Somnath, which moved its hands), the first worshipper of which I am?—where the metre (Mutaqárib) requires the omission of the Iszáfat after اول. Also دامن کوه *dáman kóh*, the side of a mountain, for *dáman i kóh*.\*

c. In compounds often used (كثير الاستعمال) as, گلنار a pomegranate; آب دست شبنخون water for the ceremonial ablution; نیشکر sugarcane; شبخون a night attack; سگ آبی *sag-ábí* a seal, &c.; for گلنار, آب دست, نعی شکر, &c. Thus also آب رو *ábrú* (pr. the lustre of the face) honor, روزبازار *rúzbázár*, the flourishing state of the market, flourishing circumstances.† Many of these words are even written in one word.

\* The pretty little linen draper, the pretty little butcher boy. As our poets speak of *Jane of the mill, the fair dairy maid*, &c., so do modern Persian poets speak of pretty boys belonging to the Trade.

† Both words are wrongly marked in Vullers' Dict. with the Iszáfat. In poetry, of course, they have the Nímfathah.

Similarly, II. p. 759b., کارگیا *kár i giyá*, which he translates *rex*; but کارگیا, or better کارگیا, with the Iszáfat, means *regnum*, the business (کار) of a گيا (not گيا) or prince; but کارگیا, without the Iszáfat, (for گياي کار) means *rex*, and the derived abstr. n کارگيائي *regnum*. It is plain that this abstr. noun could never have been formed from Vullers' کارگيا *kár i giyá rex*.

Reversely, بادش رطه, p. 163, must have the Iszáfat, *bád i shurtah*, as correctly given in Johnson. Vullers' remark regarding the Iszáfat, on p. vii. of his preface, has no sense.

The *Kasrat-i-Isti'mál* explains also the omission of the *Iszáfat* in names; as, غلام حسین Ghulám Husain, for Ghulám-i-Husain.

d. After بن *bin* son; as, (Sa'dí) ائبک ابوبکر بن سعد زنگی Atábak Abubakr bin Sa'd i Zangí.

This is not absolutely necessary in prose. The Persians use even the form ابن, *with* the alif, when followed by the name of the father. Hence it would not be wrong to say, ابوبکر ابن سعد زنگی Abúbakr ibn i Sa'd i Zangí.

e. Under the influence of an alif i waçl. This is poetical; as سوا تو پاي علم خوان, *for* پاي علم خوان سواي تو beside you, سوا تو بها چنين گوهر, *for* چنين گوهر جانماز, سوا من, سوا تو پاي علم خوان, *for* پاي علم خوان بها چنين گوهر, جانماز the price of such a jewel, one who reads (elegies on Husain) sitting at the foot of a banner (as used by the Shí'ahs during the Muharram.)

f. After a hidden *ð* (های مخفی). This is poetical usage, and not found in modern poets; as, چشمه نور, جامه خواب, کوچه بازار, خمیره صندل, *for* کوچه بازار, خمیره صندل.

g. Before ایزد God; as, بنام ایزد *banámizid* (مفاعیلان), سپاس ایزد *sipásízid*, the praise of God. This is poetical usage.

h. After ته *tē*, as, ته بسیط *tah basít*, *for* *tah i basít*, the dust below a mat; ته جرعه *tah jur'ah*, the last of the cup.

i. After the preposition زي *zí* towards, as, زي درگه تو *zí dargāh i tu* (Mír Mu'izz), towards thy throne, *for* زي درگاه تو. The word زي does not occur after Sa'dí.

k. In کافر نعمت *káfar ni'mat*, *ungrateful*; ثالث ثلاثه *sális salásah*, a Christian (Niz).

l. After من *I*; as, من رهی, من کیانی, من بنده *man i bandah*, I your slave. The word رهی does not occur after the time of Jámí.

m. After nouns ending in *alif* or *wáw*. Thus, هلاکو ملعون *halákú mal'ún* the accursed Halákú, امینا هروی *Aminá Harawí*,\* *for* هلاکوی ملعون and امینای هروی, which would not be wrong.

## VI.

I conclude this paper with a few notes taken at random from marginal remarks made by me to several Dictionaries at the time of reading. If it be not presumptuous on my part, I would point out that

\* The Alif at the end of proper nouns is modern Irání usage. Thus فائضا *fá'izá* ن & تقی, فائض, صائبا, مخلصا, تقی

notes such as the following in form of an index, ought to accompany the Persian text of every book now-a-days printed; for the compilation of a *reliable* Dictionary, based upon a *knowledge* of the Persian language, must necessarily be the work of many.

آبادان *cultivated*. You say این شهر را آبادان کرد *he built this town*. Also, این شهر را بنام خویش آبادان کرد *he built this town and called it after his name*.

آبافته *ábáftah, made of canvass*. In Indian books mostly without the *Madd*. Indian Historians use the word as a *noun*, the same as *ábáft*, canvass. The forms آبفت *ábáft* and آبفته *ábáftah* appear to be more in use than آبافت *ábáft* and آبافته *ábáftah*.

آبجوش *ábjósh gravy*. Also, *dried raisins*. کشمش *kishmish* is a smaller kind. منقی *munagga* is the best kind of dried raisins. مویز *mawéz* is a general term, *dried raisins*.

آدم هفت هزاری *Ádam i haft-hazári*. People say that the number of inhabitants on earth at the death of Ádam, had reached the number of seven thousand.

آزرد. Vullers and several inferior Indian Dictionaries maintain that *ázurdan* is wrong, and *ázardan* correct, as the word is a contraction for آزاردن. But آزد *ázurd* occurs in rhyme with *پژشرد*, *فشرد*, and is analogous to *شمردن shumurdan*, *شماردن shumardan* and *شماریدن shumáridan*, *فشاردن* and *فشاریدن*, *سپاردن* and *سپاریدن*, &c.

آرامیدن *árámídan*, transitive and intransitive. You say *دل خود را بدان نیازم*, or *دل من بدان نیازم*.

آس *ás*, a millstone. You say *غلخرا آس کردن* to grind corn.

آسب *áséb*, corporeal pain. درد *dard*, both corporeal and mental pain.

آغازیدن and برآغازیدن to begin. The word is constructed with the accusative, or with *به*.

آفتابیدن *áftábidan*, to become red like the sun. Infinitives in *ídan* are formed from Arabic and Persian nouns. Examples:—*طلبیدن* to require, *فهمیدن* to understand, *رقصیدن* to dance, *غارتیدن* (Niz.) to plunder, *بلعیدن* to swallow down, *طلوعیدن* to rise (sun), *فوتیدن* to die (Túránian usage), *مکیدن* to go to Mecca, *مدینیدن* to go to Madínah, *عمریدن* and *ابابگردن* \* to visit the tombs of 'Omar and Abúbakr, *طوفیدن* the same as

\* For *ابوبگردن*. The form with the Alif occurs frequently in this name. Similarly *بایزید báyazíd*, for *ابویزید alú yazíd*, the famous saint of Bistám.

طواف کردن the same as مکړ کردن, چراغیدن the same as درنگ کردن, ریقیدن the same as رییدن, چرخ افروختن the same as سیف زدن, بسم الله گفتن the same as مهیدن, ماه شدن the same as مهیدن. Khusrau (metre Hazaj)

ز سورش آذنایدم مهیدم چو او سیفید من بسم اللهیدم

آمدن. You say از خواب درآمدن to get up, and از خواب درآوردن to rouse up. We might expect برآمدن *bar-âmadan*, but this is not idiomatic. Nízámí,—رطب چین درآمدن ز شیرینه خواب. So also AA., p. 251, l. 3.

آرؤختن. The compound در آرؤختن means *to fight* and *to make fight*. Vide A.A. p. 205, l. 9. The nouns آویزه *âwezah* and آویزش *âwezish* mean *a fight, a battle*. Also, *a fight between animals*.

آیاز *âyáz*, or ایاز *âyáz*, or ایاس *âyás*, the name of a slave of Mahmúd of Ghazní. He is proverbial in the East for his faithfulness. The form *âyáz* is the usual form. There exists a Masnawí by Mauláná Zulálí of Khwánsarí, entitled *Mahmúd o Ayáz*. Huzní of Içfaháu (metre Ramal)

گرایاز اینچا و گرمحمود کارش بندگیست عشق از يك رشته پای بنده و آراد بست  
“Whether it be Ayáz or Mahmúd, here (on the path of love) his duty is slavish obedience; love ties with the same string the foot of the slave and the freeman.”

آئین *áin*, manner, method; as, آئین اکبری the manner of governing adopted by Akbar. Also, one's duties, official work; as, اگر کوتوال “If there be no kótwál, he (the collector) will perform his duties. The plural آئینها means *orders, laws*, the same as احكام; as, آئینهای مقدس *áínhá i muqaddas*, the orders of the king. Hence the *áin* (singular) i Akbarí is divided into several *áins*.

انصاف *ittiçáf*. This word is constr. with داشتن and به. You say بتقوی انصاف داشت he possessed piety.

اتکه *atkah*, or اتگه *atgah*, a foster father. The latter form of this Chagatái word is given in the Calcutta Chagatái Dictionary. As كوكه *kókah* and كوكلتاش *kokultásh*, a foster brother, it often occurs as a title. Thus اتگهخان *atgah khán*, the name of Shamsuddín Muhammad, whose son, Khán i A'zam Mirzá Kókah, was Akbar's foster brother.

احكامی *ahkámí*, adj. In Indian writers the same as نجومی *nújúmí*,

referring to Astronomy. Thus تاریخ احکامیان, the same as تاریخ منجمان *tárikh i munajjimán*, the era of the astrologers.

ارشاد *arshad*, superlative of رشید, often used by Indian writers as an epithet for a son.

ارتك *artak*. The form اورتك *úrtak* also occurs in MSS. A quilted horse-cloth. The word which is often used by Indian writers, is explained in the AA., p. 142, l. 19, as a چھینت پنبہ آمود, a piece of chintz stuffed with cotton.

ارتك كچيم *artak i kajím*, or according to the Chagatái form, ارتك كيجم *artak-i-kejam*, the quilt upon which the coat of mail of the elephant is placed. AA., p. 124, l. 3.

اسب *asp*. The form اسب *asb* is the Iránian form. It occurs in the Bostán in rhyme with كسب *kasb*, whilst no Persian poet would rhyme *kasb* with *asp*. The Iránian Surúrî quotes also several verses, where it is rhymed with آذرگشپ, which itself stands in the فارسی تازی *فصل الف مع باي تازی*.

The Indian Madár gives distinctly با باي فارسي. Mírzá Ibráhím in his grammar has everywhere *asb*.

استر *astar*, a mule, Hind. خچر, which word is also used by Indian writers. *Fir'au*n was the first that bred mules. The belief in the East is that the mule is not sterile, but dies in foaling. Hence a mule is compared to a man who is liberal beyond his means. Khusrau (metre Muszári')

جود جواد هر چه نه ذاتيست مردن است استر بميرد از كره چون ماديان كشد

“If the liberality of a liberal man is unnatural, it is his death, just as the female mule dies when she brings forth a foal.”\* Observe also that the metre requires the omission of the Tashdíd in the word *kurah*. In accordance with this idea, farmers are said to place a حلقه over the vulva of the mule, in order to prevent gestation, a practice to which Kháqání several times alludes. Thus in the *Tuhfat ul 'Iráqain*, in speaking of the sun, through whose agency all metals and precious stones are called into existence, he says (metre Hazaj)

با قفل زراز توفرج استر با مهره لعل گردن خر

“Through thee (O sun), the vulva of the mule is closed with a lock

\* This corrects the reading in Vullers' Dictionary, II. p. 826.

(or ring) of gold; and through thee the neck of the ass has an ornament of rubies.

افتادن *uftádan*. The spelling افتادن is an ancient *plena scriptio*, which in ایستادن has become the usual form, although ایستادن is pronounced. The older Indian Dictionaries, as the Sh., Mu., Ma. mention the pronunciation aftádan as having then prevailed in India. You say این چیز بیدک روپیّه افتد it costs a rupee; که زمین از زراعت نیفتد he takes care that the land does not fall off in cultivation; زمین افتاده land no longer cultivated; افتادگی زمین the state of being waste land; راز در زمانه افتد the secret becomes public; از سرآغاز آگهی زبان شعر کشاد و بعراق افتاد from childhood he made verses and lived in 'Irâq, A.A. p. 251.

اغیار *aghyár*, plural of غیر. The word occurs used as singular, a rival. Hayátí of Gílân (metre Ramal)

از هوس اهل هوس خصم همداد دوستی را هیچ کس اغیار نیست

"Inconstant lovers are hostile to each other on account of the inconstancy of their love; in true love no one has a rival." Vide بلهوس *bulhawas*. Similarly, اعدا *a'dá*, pl. of 'aduwv, occurs used as a singular. 'Umar i khayyám (Rubá'í)

می میخورم و مخالفان از چپ و راست گویند بخور باده که دین را اعداست  
چون دانستم که می عدو دین است و الله بخورم خون عدورا که رواست  
"I drink wine, and opponents from the right and left cry out to me,  
'Don't drink wine; it is the foe of faith.' Since I have learned that wine is the foe of faith, I must drink the red blood of the foe; for this is lawful." In the third miçrá' we have to pronounce 'aduwv, and in the fourth 'adú.

مقدس *aqdas*. In Indian writers the same as *royal*. So also مقدس *muqaddas* and قدسی *qudsí*. ذات قدسی *dzát-i-qudsí*, the royal person.

الزام *ilzám*, c. دادن, کردن, to make a thing *lázim* or compulsory; hence to force, to overcome, to defeat in play. So also, ملزم کس شدن *mulzim-i-kasé shudan* = غالب شدن. 'Urfí (metre Ramal)

چون ببا: بچه شوم ملزم ارباب کلام خندم جوهر فرد است دلیل تقسیم  
"When by way of play I defeat the literary writers (who hold the doctrine of the *jauhar-i-fard*, i. e., the atomic theory, which the *hukamá* do not), the *jauhar i-fard* (here = the mouth of the sweetheart) smiles, and proves the divisibility, (because the lips in smiling divide)."

الماس *almás*, a diamond. The idea is prevalent in the East that diamond dust is a deadly poison. Faiszí, (metre Ramal)  
 نوش داروی محبت را به پدرس اجزا که چیدست سوده الماس در زهر هلال میکند  
 “Do not ask to know the ingredients of the antidote against love; they mix *diamond* dust into a deadly poison.”

ام غیلان *umm i ghílan*, in Persian generally مغیلان *mughílan*, the babúl tree, a kind of acacia. The pronunciation *mugháilán*, given by Burhán, is unsupported; the word occurs in rhyme with فیلان *filán* elephants. The ashes of *mughílán* wood are largely used in the East for refining gold and silver, whilst the thorns of the tree have become proverbial; hence *fig.*, the dangerous obstacles on the road of love. Çairafí of Sávah (metre Hazaj-i-sálim)

ز راه کعبه ممنوعم وگرنه میفرستادم کف پائے بزحمت چینی خار مغیلانش  
 “The road towards the ka’bah (of love) is forbidden; else I would gladly direct thither my feet, not caring for the wounds which the sole of my foot would get from the acacia thorns of the road”—in allusion to the law which prohibits Muhammadans from sleeping with their feet stretched in the direction of Mecca, which would be disrespectful.

Judái of Tabríz (metre Munsarih)

حسن بقاء کعبه ایست عشق بیابان او سرزنش ناکسان خار مغیلان او  
 “The beauty of the sweethearts is a ka’bah; love the desert (through which the wanderer has to pass); the obstinacy of the wretches (the رقیب, the watcher), the acacia thorns of the road.”

واجب الوجود *imkání*, adj., human, referring to man. God is واجب الوجود *imkání*, necessary; man is ممكن الوجود *mumkin ulwujúd*, possible; idols are ممتنع الوجود impossible. Hence كوششهاي امكاني human efforts.

اندرین *andarín*, pr. in this, within this. This word is, however, often used as a preposition, *within* = اندر. Observe that in this case it cannot take the اضافت, just as بنابر *binábar*, or نظر برین *nazar barín*, on account of. Payámí (metre Mujtass)

بچارسويي مرادے فتاده ام كه هنوز بچاه يوسف من به كه اندرين بازار  
 “I am living in a world where my Yúsuf would be better in the pit than in the bázár,”—where Yúsuf = life, the pit = non-existence, the bázár = existence.

انفسي و آفاقي *anfusi o áfáqí*, referring to the spiritual (*anfusi*) and to the visible world (*áfáqí*). Hence *mard-i-afusi o áfáqí*, a man who looks upon life as something agreeable, but who at the



same time strives to grasp the idea of Godhead. Such a man is both تعلقى *ta'alluqí*, attached to this world, and تَجَرُّدِي *tajarrudí* (or وابسته *wárustah*) independent of it. A.A. p. 49, l. 17.

انگشتری بازی *angushtari bázi*. The players sit in a circle and pass on a ring. The person standing in the middle has to find the ring. If he says to one پوچ *póch*, empty, whilst that person has the ring, he is برده *burdah*, defeated, and must continue searching for the ring. Vide Vullers' II., p. 802, s. کچه *kachah*. Tashbíhí of Káshán (metre Hazaj)

دو دست این جهان و آن جهان پوچ کچه پدیش منست این پوچ و آن پوچ  
 "Both worlds are empty and have nothing concealed in their hands ;  
 I have the ring (of true love) ; every thing else is empty."

ایل *él*. Indian writers use this word in the phrase سرکشان ایل شدند  
*the rebels became again obedient*. MSS. have often وایل *wáil*, pres. part. of وأل *wa-l*.

ایمن *éman*. The fathah of the mím is the same as the fathah in *káfar*, *Hátam*, &c., for *káfir*, *Hátim*, whilst the first syllable is a common *Imálah*. Hence the word is a corruption of آمین *ámin*.

## ب

باختن *bákhtan*, 1, to play ; 2, to lose a game, opp. بردن *burdan* to win a game. Shikébi of Icfahán (Rubá'í)

نورده است جهان که بردنش باختنست نرادی آن بنقش کم ساختنست  
 دنیا بمثل چو کعبه بدین نردست بر داشتنش برای انداختنست  
 "The world is a nard play, the winning of which is a loss ; skilful nard playing consists in being satisfied with a low throw. The world resembles the two dice of the nard play—you take them into your hands to throw them down again." Payámí (metre Ramal)

هرچه بازی باز بستاند سپهر بدقمار با حریفی کین بدیها کرد نتوان باختن  
 "Fate cheats in play and takes back what it lost ; one cannot play with a companion that practises such tricks."

Observe that in the first example, the word نقش *naqsh* means the dots on the dice. The dice used in India are rarely cubical, but long, because the four long sides only are used.

بارگیر *bárgír*, the same as اسپ *asp*, and بارگی *bárgí*, a horse.

2. A slave, Hind. چپله *chélah*, Muç. Bh. 3. حرف بارگیر *harf-i-bárgír*, an expletive particle. *Tásír* (metre Muszári)—  
 "چون حرف بارگیر زیاد و مکرر است"—Like an expletive particle, pleonastic

and merely repeated." Compare *كلام نكیده*, which has the same meaning.

*بازار bázár*. This word is often used in the sense of a noisy place. Hayátí of Gílán (metre Ramal)

كوي عشق است این سر بازار نیست لب به بند اینجا زبان درگار نیست

"This is love's lane, but not a bazar; hush, you must not talk here."

*جرمانه bázyáft*, stoppages, a fine. Synonyms are, *تاران táván*, *جرمانه jurmánah*, *سروشکن sarshikan*, *غرامت gharámat*, *وضع wasa'*, and *بازخواست bázhkwást*. The last word is a general term and may also mean a demand for rendering a satisfactory account; *روز بازخواست róz-i-bázhkwást*, the day of reckoning; *بازخواست سرگار والا bázhkwást-i-sarkár i wálá* that which is due to the state; hence *taxes*. *جرمانه*, *غرامت*, *تاران* signify a fine; you say *جرمانه گرفتن از كسے* and *وضع* mean stoppages, deductions from salaries, &c. You say *سه ماهه سائسان* three months' wages of the grooms are deducted; *پنجم حصه ماهپانه از امیر وضع شود* the fifth part of the monthly allowance of the Amír is stopped; *عامل باندازه گاهش بازیافت نماید* the collector makes a deduction according to the difference in weight (of coins brought by the peasants). The meaning *بازیافت چاكر* in Vullers (from Richardson) is doubtful. *Sharshikan* is generally used in the sense of military stoppages to which a whole squadron is condemned. For example, A.A. p. 283, l. 13:—

چون يكے بے بارگي شود بر هم رهان سرشکن نموده سرانجام كند

"If a trooper be found to be without his horse, he (the faujdar) gives him a new one, charging the price to his squad in equal proportions."

*برانگار burángár*, the right wing, *قول qol* the centre, *چورنگار chúrangár* the left wing of an army. These are the usual spellings. Other forms are *بورانگار búrángár*, *برونگار burungár*, as in the Chagatái vocabulary published at Calcutta, and *برانگار brángár* (as in Zenker's vocabulary). For *چورانگار*, we also find *چورنگار júrangár*, with a *jím*. Vullers' form *جوانگار juwángár*, with a *wáw*, is not in my dictionaries. Another Turkish word often used by Indian writers, is *چرخچی charkhchí* an avantguard; a foraging party. As the article in Vullers, p. 569, has no sense, I transcribe part of the article in the Muçt. and Bh.

چرخچی در عالم آرای سكندر بیگ فوج هراول الخ

"The word *charkhchí* occurs in the book entitled 'Álam-ará, by

Sikandar Bég, in the sense of *fauj i haráwal*, an avantguard. *Asr* (metre Hazaj)

اگر آوازه ات در روز میدان چرخچی گردد مخالف میشود مغلوب اهل دین باسانی  
 "If on the day of battle thy voice is the avantguard, the opponent  
 is easily defeated by the Muslims." From some commentary I have  
 copied the following passage—

چرخچی بمعنی فوجی که از لشکر جدا شده برای آوردن اسباب ضروری و  
 بهندی که گویند ॥

Hence a *foraging party*. As Vullers did not understand Bh., he might have left out his etymology. The word is connected with the T. چرک *chirik* and چریک *chirik*, vide Vullers, I. p. 572.

The T. بلوک *bulók*, a troop, is likewise of frequent occurrence; only the pl. is not *bulókán*, as in Vullers, but بلوکات *bulókát*.

بردوبای *burd o bái*, or بردوپای *burd o pái*, or باي وبرد *bái o burd*. This word, which is often used by Indian Historians, means *betting on fighting rams or other animals*. The margins of MSS. generally explain it by the Hind. هارچیت, which has the same meaning. I do not know the meaning of باي *bái*. At the courts of the Mogul emperors betting on animals was carried on to a great extent. Akbar had to pass several limiting laws.

برهمن *barhaman*. In the poetry of Hindustan and the later poets of Persia, the Brahmin is enamoured of the صنم *çanam*, in the same way as the nightingale of the rose; the atom (ذره) and the chameleon (حربا) of the sun; the فاخته, or the تَذرو, of the سرو *sarw*; and the moth of the candle. The following verse is sufistic (metre Ramal)—  
 در حقیقت نسب عاشق و معشوق یکی است بوالفضولان صنم و برهمن ساخته اند  
 "In reality there is no difference between the lover and the object loved—idle thinkers speak of the idol as distinct from the Brahmin." The verse requires the pronunciation *barhaman*, not *brahman* or *barahman*.

بغدی *bughdí*, a kind of camel of high cost. So *Shaksp*. It would be more correct to say *dromedary*. The Bactrian camel with two humps (دوکھانی *dokuháni*) is called in T. بوغور, or بوغور *bughur*. The latter word is used by Indian historians, but is often confounded in the MSS. with the Arab. بعیر *ba'ir*. Zenker's Turkish vocabulary gives the plena scriptio بوغور, but he translates a *dromedary*, instead of a *Bactrian camel*.

بلهوس *bulhawas*. It is wrong to derive this word from the P. prefix بل *bul* much, as some Indian grammarians and lexicographers have done, whose opinion Vullers adopts. It is another spelling for بوالهوس. This is also confirmed by the fact that but *bulhawas* occurs, and not *bulhós*, whilst *hós* is a Persian taçarruf of the Arab. *hawas*. Again, the few real Persian compounds with *bul* are all ancient.

The *personel* of Persian love poetry consists of the معشوق, the عاشق *qâşid*, the قاصد *raqîb* (or دشمن or مدعی *mudda'î*) who watches over the *ma'shûq*, and lastly, *outsiders*. Among the latter are those who are زاهد *záhid* abstemious, indifferent to love, and those who are بوالهوس *bulhawas*, who possess no عشق, but هوس *hawas*. 'Ishq is بطىء الزوال *batíuzzawál* constant; *hawas* is transient, سریع الزوال *sarí' uzzawál*, though passionate.

بیش *bîsh* more. This word is followed by از صد بار *more than a hundred times*. But از may be left out, when بیش stands *after* the numeral; as صد بار بیش *more than a hundred times*. *A hundred times more* would be صد بار دیگر *çad bár i digar*.

## پ

پای *pái*. In pre-classical Persian we never find پاي, روي, بوي, and Imperatives as كشاي, نماي, &c., without the ي. During the classical period the ي is often thrown away. In modern Persian the forms without the ي are the usual forms. Hence the modern adjective پاحساب *pá-hisáb* *subject to rendering an account*, in the Indian phrase كسے را پاحساب كردن. Similarly, taxes are the پارانچ سلطنت *páranj i saltanat*. In compounds, when پاي is not followed by a genitive, the shortened form پای *pai* is often preferred; هر كس بدان پای نبرد *not every one cares for it*; پای بمغز گاز بردن *to go straight at a thing, to understand the essence of a thing*; پای بمقصود بردن *to strive to reach the goal*; but پای كوشش بچیزه اقسردن *the same*. پای occurs also *adverbially*, under, the same as در پايان, or در تحت *dar taht*; e. g., نام هر موضع نويسد نام تحصيلدار پاي نام هر موضع نويسد *the collector writes the name of every Tahçıldár below the name of the village*.

پاوگوشت *páo góshst*. What Vullers has copied from Richardson is wrong. The word means  $\frac{1}{4}$  *flesh*, and is the name of a regulation of the emperor Akbar by which he wished to determine the fatness, or otherwise, of an animal in proportion to the quantity of food given, vide A.A. p. 163. پار is Hind.

پارچه *parchah*, for پارچه. This form I have only seen in Indian writers. The author of the *Mir-át ul 'álam* uses it frequently.

پرده *pardah* means 1. a screen; 2. the place behind a screen; hence پردۀ نشین a woman of good family; در پرده *behind* the screen; 3. the thin membranes in limes, pomegranates, &c., vide A.A. p. 80, l. 6. As بار so does also پرده take the meaning of *the king's court*; hence, in Indian writers, پردۀ آرائی *the adorning of the court*, doing something for the pomp of the court. پردۀ دري *pardah darí* a tearing of the screen, the exposure of a secret; A.A. p. 198, l. 20.

پريدن *parrídan* and *parídan*. To fly. Also, to evaporate (scents). Similarly رود ديروا از جامه رود its smell *remains* long in the clothes. Scents, colours are ديروا *dérpá*, lasting, fast.

پشت خا *pusht khár*, a hand made of ivory and fixed to a stick. This instrument, which is very common in India, is used for scratching (خايدن) one's back. A larger kind of this instrument is used as a war club, in which case the whole, or only the hand, is made of iron; vide A. A. p. 122, l. 1. The shape of the hand is either fist-like, or half extended with the fingers bent. خايدن is, of course, a back with *khárs* or scratchers, hence a hedgehog. Observe that in the Indo-Germanic languages the last component of a compound expresses its genus, and the first its particular properties.

Other compounds of *pusht* are پشت تنگ *pusht tang*, *i. e.*, something tight for the back; hence, a broad girth for fixing the saddle, A.A. p. 143, l. 3. The word is given in Vullers, on p. 364, but his spelling پشتنگ *pushtank* is wrong. پشت گرمي *pushtgarmí*, support, assistance. Sarmadí of Içfahán (metre *Mujtass*)

ز گرم خوئی عصیان چها بخود کردیم به پشت گرمي رحمت چه جرمها داریم  
 “What have I done to myself in the heat of transgression (عصیان,  
 as جرم, داغ, رسوائی, رسيدي, گناه, *love*); with the help of God's  
 mercy, what crimes have I committed!

پالاس *palás*, the coarse stuff used for making moneybags. The adj. پالاسي *palási* means *like palás*; but the adj. پالاسين *palásín*, *made of palás*, as كيدسه پالاسين. The same distinction holds for آهنی and آهنين; كاغذی and كاغذين, &c.

پنجره *pinjārah* lattice work, framework, used for hedging in flower beds, or as supports for creepers (بیاره *bayārah*\*). Pieces of wood or bamboo are stuck into the ground, at proper intervals, and cross-pieces are tied to them. The shape of the interstices may be varied by differently arranging the sticks. In the kind called جعفری *ja'farī*, each interstice is a rhombus, the sticks being placed obliquely, but parallel, into the ground; and so also the cross-sticks, which incline, however, to the other side. In شترنجی *shatranjī*, the pieces stand at right-angles to each other. More costly are the kinds گرد *gird*, where the interstices present the appearance of a square with a circle inscribed in it; شش‌سره *shash-sar* hexagonal, دوازده‌سره *duwāzdash-sar* twelve-sided. The *ja'farī* and *shatranjī* may be غیروصلی *ghair waqlī*, not tied, where the sticks are not tied to each other with strings; the other kinds are وصلی *waqlī*, as strings are required.

In Vullers' article جعفری, p. 517, the third meaning is the same as the fifth; Shakspeare's etymology from ضفیره is wrong.

پدچان *péchān*, 1. twisting; 2. twisted. The passive meaning seems to be the usual meaning. Sanjar of Kāshān (metre Rajaz)

ز نار پدچان بر کمر ناقوس نالان در بغل

“(I come from the monastery) with the cord tied round the waist, and the gong under my arm.” Vide another example in Vull. I. p. 597, l. 1. Similarly شناسا *shināsā* knowing, and *pass.*, known, as شناخته; but the passive meaning is rare; vide A.A. p. 284, l. 7; پذیرا *pidzīrá*, *accepting*, and *accepted*.

پیر پنبه *pīr i pambah* a scarecrow. Vullers' meaning is unsupported.

پیمانہ *paimānah*. The *paimānah* is larger than the قدح.

### ت

تابین *tábīn*, Inf. II. of ابن; vide Lane's Ar. Dict. p. 9. c., a leading on, the same as پیروی *pairawī*. Indian Historians use this word as an ism i fá'il, پیروی کننده, a leader, pl. تابیئات *tábīnát* leaders, officers; vide A.A. p. 191, l. 17; p. 193, l. 1. تابین باشی *tábīn bāshī* a superior commanding officer, p. 196, l. 20. Thus also often in the Pálisháh-námah.

\* Vullers has s. بیاره a reference to بوته *botah*; but *botah* is not a creeper; it is a plant capable of standing without support.

*tárikh*. Native lexicographers derive this word from مؤرخ *muarrakh*, which is supposed to be corruption of the Pers. ماهروز *máhrúz*, or ماه وروز *máh o rúz*, an era, calendar; *Germ.* Zeitrechnung. Others derive it from the Arab. إراخ *irákh*, the wild cow (*gáw i wahshí*), an animal proverbial in the East for its stupidity. They then explain *tárikh* as meaning the removal of stupidity, hence rendering certain, fixing anything.

The custom of fixing the *tárikh* of an event by a word, or sentence, or a *miçrá*, or a whole verse, is said to date from the sixth or seventh century of the Hijrah. Before this, meaningless words were used composed of the *huráf i abjad*. Thus in the case of Abú Síná, the Niçáb uççibyán (vide above, p. 7, No. 65) has the following verses—

حجت الحق ابوعلی سینا در شجع آمد از عدم بوجود  
در شما کل علم حاصل کرد در تکز کرد این جهان پدرو

“Abú 'Alí Síná was born in شجع,” A. H. 373, finished his studies in شما, or 391, and died in تکز, or 427. Such *tárikhs* are no longer used. The modern *tárikhs* are either مطلق *muṭlaq*, or تعمیمه *ta'miyah*. The former kind extends over a whole *miçra* or verse, as جهانگیر از سفرکرد. The latter kind may be خارجی *kharijî*, in excess, when something is to be subtracted, or داخلی *dákhlî*, when something is to be added. For example—(metre Mujtass)

الف کشید ملایک ز فوت اکبر شاه

in which the words فوت اکبر شاه give A. H. 1015; but as the *maláik* subtract one alif, we get A. H. 1014. The phrase الف کشیدن, or الف بر سینه کشیدن, is explained by the authors of the Muçt. and Bh. as referring to a custom of lovers, dervishes, mourners, &c., to cut the skin of the chest, the wound having the shape of an alif.

نام تاریخی *nám i tárikhî*, an additional name which parents give their children, in order to remind them of the year in which they were born—a very necessary thing in the East, where few people know their correct age. Thus, if a Muhammadan be born A. H. 1255, he may assume the name of مظهر علی *Mazhar 'Alí*, in addition to his own name, as the value of the letters when added will be found to be 1255.

تبر *tabar*, an axe, a hatchet; also a war axe. If the war axe has the shape of a pointed wedge, like the bill of a bird, it is called زاغنون *zaghñól*, pr. a crow-beak. If the *zaghñól* has joined to it a common

axe, the weapon is called تبرزاغذول *tabar zághnól*. If the axe has an anvil-like piece of iron attached, it is called تبرتخماق *tabar-takhmaq*, from the T. توخماق a hammer. Under زاغذول in Vullers, II., p. 106, a., read *et securis bellicae*, for *et sagittae bellicae*, the Delhi edition of Bh. having wrong سرتیز *tír i sartéz*, instead of *tabar i sar-téz*.

تحويل *tahwíl*, to hand over, to give in charge; hence تحويلدار *tahwíldár* a cash keeper. Akbar had for his household a تحويلدار كل *tahwíldár i kull*, who gave advances to the various تحويلدار چر *tahwíldár i juz*. The latter furnished workmen, the people of the Harem, &c., with money for which they took receipts. The *tahwíldár i kull* stood under the تحويلچي كل *khizánchí i kull* the Treasurer General. تحويلي *tahwílí* deposited, handed over (money); hence a deposit. فيل تحويلي *fil i tahwílí*, a new elephant waiting to be handed over to the officer in charge of a حلقه *halqah*, (elephants which have the same value). The word تحويل pl. تحويلات, or تحويلات, means also a deposit; a “transfer” of money.

## VII.

## ADDITIONS AND CORRECTIONS.

## Page 5.

In the name of the fourteenth dictionary read حسين *husain*, for حسيني *husainí*.

In 33., several MSS. read ضميرى, instead of ضمير .

## Page 6.

The author of the forty-first dictionary is often mentioned in Indian historians. He was, according to Badáoní, Qází of Delhi.

In the title of the fifty-third dictionary translate:—“The Dictionary of Muhammad ibn i Hindúsháh Munshí who wrote to the praise (بنام) of (the Amír) Ghiás uddín Rashíd.” It would be against the idiom to translate:—“Who wrote under the name of Gh.” This would be expressed by خطاب رشيدى. Observe the final *ى* in رشيدى. The word خطاب in Persian, is followed by an abstract noun; you say خطاب خانى يافت he got the title of Khan; لشعراى خطاب ملك the شعراى خطاب he was honored by the title of Malik ushshu'ará. But this is not the case with the participle مخاطب *mukhátab*, which is followed by به and the title itself; you say مخاطب بخان شد he got the title of Khán; مخاطب بملك الشعرا شد, &c. The word نام expresses often our *alias*; you say خان زمان نام علي قلي خان *Khánzamán, alias*



'Alí Qulí Khán. Native Persian scholars in reading these words, draw the word نام to the preceding name, without the اضافت; as, Khán-zamánám 'alíqulíkhán. But if the title be a word which cannot take the form of the maḡdar, *khiṭáb* is constructed as *mukhátáb*; e. g., *عضد الدوله*, instead of *عضد الدولگی*, *سرفراز شد* بخطاب *عضد الدوله*, which would be impossible. Thus also with the word تخلص; you say, *Árzú takhalluḡ*, Sirájuddín Khán, *سراج الدین خان*. We should invert the order, according to our idiom, and say, *Sirájuddín Khán*, poetically styled *Árzú*; or, in the above example, 'Alí Qulí Khán, alias Khán zamán. But when the Persians put the takhalluḡ after the real name, they use the اضافت; as *عمر خیام* 'Umar i Khayyám, 'Umar, poetically styled *Khayyám*.

The author of the *fifty-eighth* dictionary, Shamsuddín, poetically styled *Fakhrí*, belongs to Iḡfahán.

After the *sixtieth* dictionary add

فرهنگ منصور اسدی الطوسی Ad., FJ., Sur. This is Firdausí's *ustád*. The author of the second dictionary is the nephew of this Manḡúr. It is remarkable that FJ. quotes this ancient dictionary as his authority for the forms ارثنگ and ثغ, with a ث.

Page 9.

Line 5 from below, read *printed*, for *lithographed*. This edition of the *Kashf*, when obtainable, sells from fifteen to twenty rupees.

Page 11.

Line 5; in the second miḡrá', read *بودے* *búdé*, for *بود* *búd*.

Page 12.

The author of the *Farhang i Jahángír*, Mír Jamáluddín Husain, played a more important part during the reign of Jahángír. According to the *Akbarnámah* of Abul Faszl, he entered Akbar's service during the twenty-fifth year of his reign, or about 1581. When Abul-Faszl wrote the *Áín*, the Mír was a Hazárí, or commander of one thousand, not a *nuhḡadí*, as the reading of the first note on p. 226 of my *Áín* appears to be more correct than the reading of the text.

The excellent work, entitled *مآثر الامراء* *maásir ulumará*,\* contains the following biographical notice—

\* Vide Morley's Catalogue, p. 104. The MS. No. 77 of our Society, to judge from the corrections, looks like an autograph. Besides it is almost free from mistakes. It contains 574 leaves. The other MS. of our library, No. 131, is much inferior.

میر جمال الدین انجو انجویه از اعیان سادات شیراز اند نسب ایشان بقاسم الرسی بن حسن ابن ابراهیم طباطبائی حسینی میرسد \* میر شاه محمود و میر شاه ابو تراب از اکابر متأخرین این طبقه بوساطت میر شمس الدین اسد الله شوشتری صدر ایران در زمان شاه طهماسب صفوی اولین بشیخ الاسلامی فارس و دومین باقضی القضائی آنجا اختصاعی یافتند \* میر جمال الدین از بنی اعیان ایشانست \* بولایت دکن وارد شد \* حکام آنجا مواسم احترام و بزرگداشت بجا آورده نسبتی هم در میان آوردند \* پس ازان بهالزمت عرش آشیانی رسیده سال سی ام بمنصب شش صدی امتیاز یافت و تا سال چهلم بیایه هزاری بر آمد \* گویند تا آخر زمان اکبری بسهزاری منصب رسیده بود \* چون در آخر سال پنجم قلعه آسیر مفتوح گردید عادل شاه بیجاپوری خواهش نمود که دختر خود را بعقد شاهزاده دانیال در آرد \* عرش آشیانی میر را با ساز خواستگاری روانه آن دیار ساخت \* میر در سنه یکهزار و سیزده بر کنار گنگ نزدیک پتن جشن طوی آراسته عروس را بشاهزاده سپرد و خود با گره رسید \* پیشکش که تا این زمان بدین خوبی از دکن نیامده بود از نظر پادشاهی گذرانید \*

چون با شاهزاده سلطان سلیم خصوصیت نام داشت پس از جلوس بمنصب چهارهزاری و مرحمت نقاره و علم پایه برتر افراخت \* هنگامیکه سلطان خسرو از آگره بغی ورزید میر باصلاح دستوی یافت که آنچه ملک بهیرزا محمد حکیم متعلق بود سلطان متصرف شود \* او از کم خردی و تیره بختی راضی نشد \* چون دستگیر گشته با رفقا بحضور رسید حسن بیگ بدخشی که مدار علیّه مهمات او شده بود بحضور جنت مکانی زبان دراز ساخته گفت که نه من تنها رفیق بودم همه امرا که ایستاده اند درین کار شریک اند دیروز میر جمال الدین انجو که بمصالحت آمده قول منصب پنجهزاری از ما گرفته \* میر رنگ رو باخته دست پاچه گشت \* خان اعظم بباکانه عرض کرد که عجب حضرت که گوش بر سخن این فضول دارند \* او میداند که مرا میکشند جمع دیگر را هم بجانب خود میکشد \* شریک غالب درین امر منم بهر عقوبت که سزاوار باشم باین رسانید \* پادشاه ازین حرفها اعراض کرده بهیر دلاسا فرمود \* پس ازان بحکومت صوبه بهار نامزد گردید \* و در سال یازدهم بخطاب عضد الدوله بلندناسی یافت \* میر خنجر مرصع † که خود در بیجاپور سرکاری نموده بالای دسته یاقوت زرد در کمال صفا با اندام نصف بیضه مرغ نشانده و بیاقوتهای قرنگ بسند و زمردهای کهنه خوش آب و رنگ بطرح نظر قریب زینت افزوده بود از نظر گذرانید \* پنجاه هزار روبیه قیمت آن مشخص شد \*

مدتی در پرگنه بهراج محال تیول خود گذرانید \* از آنجا احضور آمده باجل طبیعی در گذشت \*

\* The following words are verbally taken from the Iqbāl-namah, ed. Bibl. Ind., p. 87.

میر بکمالات ظاهری آراستگی داشت \* نسخهٔ فرهنگ جهانگیری که درین فن بسیار معتبر و نژد همهٔ سنده است ازوست \* الحاق در تحقیق الفاظ و تعیین اعراب مساعی شگرف بکار بوده \* پسر کالانش میر امین الدین با پدر تعیین دکن بود بصیدیهٔ خالخانان عبد الرحیم منسوب گشته لختی ترقی کرد و در عین جوانی در گذشت و میر حسام الدین مرتضی خان پسر دومش جداگانه درین اوراف مذکور شده \*

“Mír Jamáluddín Anjú, of Anjú, belongs to the Sayyids of Shíráz, who trace their descent to Qásim arrasí ibn i Hasan ibn i Ibrahim i Tabátibá i Husainí. Mír Sháh Mahmúd and Mír Sháh Abú Turáb, two later members of this renowned family, were appointed during the reign of Sháh Tahmásp i Çafawí, at the request of the Chief Justice of Persia, Mír Shamsuddín i Asadullah of Shúster, the first as Shaikh-ulislám of Persia, and the second as Qází-lquzát. Mír Jamáluddín is one of their cousins. He went to the Dekhan, the Kings of which had frequently intermarried with the Anjús.\* Afterwards he entered Akbar's service, and, in the thirtieth year, was appointed a commander of six hundred. In the fortieth year of Akbar's reign, he was promoted to the rank of a Hazárí. It is said that in the end of Akbar's reign he was a commander of three thousand.† When in the forty-fifth year of the emperor's reign, the fort of Ásír had been conquered, 'Ádil Sháh, king of Bījápúr, wished to enter into a matrimonial alliance with Akbar, and offered his daughter to Prince Dányál. To settle matters, Akbar despatched the Mír to the Dekhan, who, in A. H. 1013, after making, near Pattan, the necessary preparations for the marriage feast, handed over the bride to Prince Dányál. After this he repaired to Agra,‡ in order to lay the tribute and the presents before the emperor, the best of all which up to that time had come from the Dekhan.”

“As the Mír had always been a particular friend of Prince Salím (Jahángír), he was promoted after the prince's accession to the post of a Chahár Hazárí, and obtained the privilege of the naqqárah and the flag.§ When Prince Khusrau (Salím's son) rebelled, the Mír received the order, to effect an understanding by offering Khusrau

\* So also Firishtah.

† If this is correct, it must have been after Abalfazl's death.

‡ Accompanied by the historian Firishtah.

§ To sound the naqqárah, and to have a flag carried before oneself, was a distinction only given to great amírs. The aurang, chatr, sáibán and kawkabah are reserved to kings. Vide AA. p. 45.

the kingdom, which Mírzá Muhammad Hakím (Akbar's brother who had held Kábul) had governed. The Prince unfortunately did not agree. When he was subsequently made prisoner, and brought before the emperor, Hasan Bég of Badakhshán, Khusrau's principal agent, impudently said to Jahángír, that it was not he alone who had favoured Khusrau, but that all the amírs present were implicated; Mír Jamál-uddín, the emperor's ambassador, had only the day before asked him (Hasan Bég), to promise him an appointment as Panjhazárí. The Mír got pale and confused, when the Khán i A'zam\* fearlessly advised the emperor, not to listen to such absurdities; Hasan Beg knew very well, that he would have to suffer death, and tried therefore to involve others; he himself (the Khán i A'zam) was the chief conspirator, and ready as such to undergo any punishment."

"This satisfied the emperor; he consoled the Mír, and appointed him afterwards Governor of Bahár. In the eleventh year of Jahángír's reign (A. D. 1616), he received the title of 'Aszaduddaulah.† On this occasion the Mír presented to the emperor a dagger, inlaid with precious stones, the making of which he had himself superintended, whilst at Bījápúr. At the top of the handle he had a yellow yáqút fixed, perfectly pure, of the shape of half an egg, and had it surrounded by yáqúts, as approved of by Europeans, and old and clear emeralds, so as to make it more conspicuous. The value was estimated at fifty thousand rupees."

"After this he lived for some time at Baraitch, where he held lands granted to him by the emperor. He repaired once more to the capital, where he died of a natural death."

"The Mír was a man distinguished for his talents. The Dictionary, entitled *Farhang i Jahángírí*, which is everywhere highly valued, and referred to as the best authority, was compiled by him. The author has indeed shewn a most admirable carefulness in his critical investigations, and the correctness of the vowels."

"Of his two sons, the elder, Mír Amínuddín had been with his father in the Dekhan, and was married to a daughter of 'Abdurrahím, Akbar's Commander-in-Chief; he was promoted to a higher post, when, at an early age, he died; the younger, Mír Husámuddín Murtasza Khán, has been mentioned before."

\* Vide AA. p. 223, No. 21.

† Vide Toozuk i Jahángírí, ed. by Sayyid Ahmad, Allygurh, 1864, p. 175.

The *Tuzuk i Jahángirí* gives the following additional particular :—\*  
 میر عضد الدوله چون بسیار پیر و صحنی شده از عهد سامان و لشکر و  
 جاگیر نمی تواند برآمد اورا از تکلیف خدمت و تردد معاف داشته حکم فرمودم  
 که هر ماه چهار هزار روپیه نقد از خزانه عامه می گرفته باشد و در آگره و لاهور  
 و هر جا مرضی او بوده باشد اقامت گزیده آسوده و صرفه الحال بسر برده  
 بدعای ازدیاد عمر و دولت اشتغال نماید \*

“Mír 'Aszaduddaulah having now (A. D. 1621) become very old, and bent from old age, he is no longer fit for employment in the household, the army, or the administration of a jágír. I excuse him therefore of all further trouble, and give hereby the order, to pay him out of my treasury the monthly sum of four thousand rupees cash, payable at Agra, Lahore, or any other place, where he likes to reside, so that he may be happy and comfortable, always praying for the welfare of my kingdom.”

The highest rank which the Mír attained, was a brevet Panj-hazárí (پنج هزاری ذات), with an actual command (and salary) of a Sihhazár o pánçadí.†

Towards the end of his life, he seems to have revised his dictionary. As late as 1623, he presented a copy of it at the eighteenth anniversary of Jahángir's accession. The writer of the latter part of the *Tuzuk* says:—

الحق محنت بسیار کشیده و خوب پیروی ساخته و جمیع لغات را از  
 اشعار علمای قدما مستشهد آورده \* درین فن کتابی مثل این نمی باشد †

The word انجو I have heard generally pronounced *Anjú*. I think *Injú* is the correct pronunciation, as انجو appears to be the same as اینجو and اینجو, a word thoroughly investigated by Quatremère, *Histoire des Mongols*, p. 130. From a remark in the *Waççáf*, it appears that a part of Shíráz was called اینجو *injú*. This seems to be the meaning of the word انجویه *injúyah*, in the first line of the extract from the *Maásir ulumará*.

\* Sayyid Ahmad's edition, p. 327, med. Major Price's translation of the *Tuzuk i Jahángirí* mentions Mír Jamáludín on several places; but the imperfect MS. used by him, renders his translation useless. Major Price's MS., to judge from the translation, resembles the bad MS. of our Society, No. 1339 (واقعات جهانگیری).

† Sayyid Ahmad's T. i. J., p. 156, l. 3.

‡ Sayyid Ahmad's T. i. J., p. 359, l. 7.

As it is then settled that Mír Jamáluddín is a Shírází,\* we can understand, why he has given so many words belonging to the dialect of Shíráz, a few of which may be found in the B. and Vullers.

Page 22.

Line 21. For **ببا** read **ببای**; and l. 2 from below, read 'Abd ul Ghafúr, for 'Abdul Ghafár.

Page 24.

Line 7 from below, read **ábái**, for **ábái**.

According to Tadzkirah by *Sarkhush* (last chapter), 'Abdurrashíd discovered that the following verse of the Qorán (Sur. iv. 62)—

اطيعوا الله واطيعوا الرسول واولى الامر منكم

contains the *tárikh* of Aurangzéb's accession.

To page 27.

Sirájuddín in the preface to the *عطيه كبرى* gives a list of some of the books written by him.—

1. **خيابان شرح گلستان**
2. **شكوفه زار شرح سكندرنامه**
3. **شرح قصائد عرفی**
4. **سراج وهاج محاكمه شعرا**
5. **سراج منير اجوبه اعترافات ملك منير**  
**بر اشعار بعض متأخرين**
6. **رساله ادب عشق در تحقيق ادب عشق.**
7. **معیار الافكار در قواعد صرفیه و نحویه.**  
**فارسی**
8. **مثنویء جوش و خروش بمقابله سوز و**  
**گداز ملك نوعی**
9. **مثنویء سوز و ساز در بربر محمود و**  
**ایاز ملك زلالی**
10. **عالم آب در جواب ساقینامه ملاظهري.**
11. **مثنوی عبرت فسانه در تتبع قضا و قدر.**  
**ملك محمد قلی سلیم**
12. **دیوان غزل مشتمل بر پنج هزار بیت.**
13. **نثر پیام شوق در جواب مراسلات اعزله.**
14. **گلزار خیال در تعریف فصل هولی.**

\* Mirzá Nausha calls him **هندی**.

هندوستان

15. آبروي سخن در وصف حوض و فواكه و  
وناك

16. قصائد و رباعيات و خطب

To this long list, we have to add the works mentioned on pp. 25 to 27; the *مجمع الغنائس* *majma' unnafâis*, a tadhkirah of Persian poets, alphabetically arranged according to the takhalluḡ;\* and the *نوادير الفاظ* *nawâdir i alfâz*, a dictionary of those Hindî words whose equivalents are rarely met with in Arabic and Persian.

Page 30.

Line 21, read fifteen years' labour, for fifteen years, labour.

Page 32.

Line 4. Read 17, for 27.

Page 39.

Line 15. I do not know, whether *Jannatâstâni*, or *Jannatâshyâni*, or both, be correct. In some historical books both terms are used *promiscue*, in many *âshyâni*, in others *âstâni*. In the MS. of the *Maâsir-ulumarâ*, mentioned in the note of p. 65, *âshyâni* has every where been carefully corrected to *âstâni*. Even in Akbar's laqab, I have found *âstâni*, for *âshyâni*. There is no doubt that *âshyâni* conveys a better meaning, than *âstâni*. Line 5 from below, read of Akbar's mother, for of one of Akbar's wives.

Line 3 from below, read teacher, for pupil. The pious are attracted by God.

Page 37.

To the Indian pronunciations mentioned in *i.*, add—غازى الدين *ghâzî uddîn*, for *ghâzîddîn*; دیدار بخش *Dîdârbakhsh*, for دادار بخش *Dâdarbakhsh*; باغچه *baghichah*, for باغچه *bâgchah*. The Indian pronunciation سنجان, for سجان, is said to be Chagatâi.

\* The MS. of our Society, No. 129, goes only to the letter ح *hé*; nor do I know, whether Arzû completed the work. I may mention that this MS., to judge from a marginal remark which the binder has half cut away, is written by Sayyid Ghulâm 'Alî of Belgrâm, Arzû's nephew. He was himself a poet, and Arzû has mentioned him under his takhalluḡ *Arzâd*.

From this book, it also appears that the *Surmah i Sulaimâni*, the twenty-fourth dictionary of p. 5, was compiled by the poet تقى اوحدى, Taqî Auhadî of Içfahân, the well-known author of a Tadhkirah. He came to India during the reign of Jahângir (1605 to 1627), and must not be confounded with the poet Taqî, of Shustar, one of Akbar's nobles; vide A. A. p. 230, No. 352. The concluding chapter of the *Mir-ât ul 'Alam* gives a few of their verses.

Page 44.

Line 2, read *follows*, for *ollows*.

Line 11, read *برینش burínish*, for *یرینش yurínish*.

Page 45.


Line 20, read *أبره ábrah*, for *بره*.

Page 50.

Line 19, remove the asterisk after the word *kóh*.

Page 53.

Line 5, read *سوزش sózish*, for *سورش sórish*.

 In conclusion I may mention that this paper is an extract of a larger work written by me, entitled "Contributions to Persian Lexicography." About six years ago, Major Lees asked me to compile a Persian Dictionary. A part of it has been completed. But as the costs of the undertaking appeared too great, in proportion to the assistance which the Government of India then granted, the work was not proceeded with, though a specimen sheet had been issued.

Since then I have been comparing the Persian Dictionaries written by natives, and correcting various lexicographical MSS. in my possession. I trust in a short time to have sufficient leisure, to see the whole of my "Contributions" through the press, though I should prefer the compilation of a Persian Dictionary itself, if the Government or a learned Society were inclined to defray the printing charges.

H. Bl.